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Guru Kian Saakhian

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Bhai Swaroop Singh Kaushish's

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# GURU KIAN SAAKHIAN

Tales of the Sikh Gurus

English Adaptation by  
**PRITPAL SINGH BINDRA**

Introduction and Annotations by  
**PAL SINGH PUREWAL**



***Singh Brothers***  
***Amritsar***

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Bhai Swaroop Singh Kaushish's  
GURU KIAN SAAKHIAN

(Tales of the Sikh Gurus)

*English Adaptation by*

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*Dedicated  
to  
Late Prof. Piara Singh Padam*

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## ***GURU KIAN SAAKHIAN : AN APPRAISAL***

Very truly, sources are life and blood for the discipline of history. As a human without oxygen would be lifeless so a historian without sources would be a person without craft. For doing the history of any people availability of sources is a pre-requisite. Actually, the nature and quality of the sources as well as their selection and examination determine the quality of the interpretation of a historian. The Sikhs who created history in the north-west of India, have given scant attention to record their annals. Almost all the historians working on the history of the Sikhs, have always felt the scarcity of source material. What has been written either belongs to the category of hagiography or has come out of the pen of outsiders. Sometimes these chronicles lack in objectivity and neutrality, the two most sought after principles for doing the history. Occasionally, these sources instead of supplementing each other provide divergent account which at times is hardly to reconcile.

Search for new source material is a fascinating as well as challenging task. In fact utility and authenticity of a new source largely depends upon the integrity and skills of a historian introducing it. It needs much experimentation and testing to establish its historical value. *Guru Kian Saakhian* which surfaced in 1970s and has been used very enthusiastically by some scholars is such a source of Sikh history which has never been subjected to rigorous methodology to test its authenticity. Professional historians are still skeptic about its origin. Thus its fate as a genuine source or vice-versa is hanging in the air.

According to the Colophon at the end, it was completed in 1790 (1847 Bk.) at Bhadson near Thanesar now in the present state of Haryana. Though, the name of its author is missing in

the Colophon yet its authorship is attributed to Swaroop Singh Kaushish. It is said he was a Bhatt, a minor or sub-section of priestly class living on alms. The Bhattas who were some sort of bards besides keeping the geneology of their clients oftenly dabbled in poetics to eulogise them. Traditionally, they used to visit their clients at the end of a season and recorded birth, death or any other important event in their *Vahis*. *Guru Kian Sakbian* is said to be largely based on the *Bhatt Vahis* which its author has got from his ancestors. Originally, he wrote it in *Bhattakhri*, a peculiar form of Devanagari without vowel symbols. In 1868 Chhajju Singh, a descendant of the author converted it into Gurmukhi. However, its original in *Bhattakhri* and its second version in Gurmukhi are no more extant, which puts a big question mark on the very origin of this document. The present version in circulation is a copy which Giani Garja Singh has made from another copy which was in possession of Sant Gurdit Singh of village Dabwali Malko Ki, near Malout. The published version is based on the copy edited by Giani Garja Singh, which in turn has again been revised and re-edited by Piara Singh Padam in 1986.

*Bhatt Vahis* came to light in 1960s and credit for it goes to Giani Garja Singh who had done a pioneering work in this field. After him Giani Gurdit Singh, Dr. Fauja Singh etc. have used this category of source material for historical write-ups. These scholars trace the descent of the author of *Guru Kian Sakbian* back to the Bhattas associated with the Sikh Gurus whose writings are well-preserved in the Sikh scripture. Keeping in mind the significance of this newly found source of *Bhatt Vahis*, the Department of Guru Nanak Studies, Guru Nanak Dev University, Amritsar way back in 1978 has initiated a research project on the *Bhatt* and *Panda Vahis*. At that time the author of these lines was entrusted with the task to locate the Bhatt and their *Vahis* in question. On the basis of leads provided by Giani Garja Singh in his writings especially *Shahid Bilas Bhai Mani Singh* (1961), we were able to establish contact with the Bhattas residing at Banbhauri (Distt. Hisar), Karsindhu (Distt. Jind) and Bhadson (near Kurukshetra). We observed that

though some of them possessed *Vahis* but most of them were *Jangams*, a saivite sect living on alms. On examination of their *Vahis* we found that their accounts relate to the Wanjaras of Malwa and Khamdesh of central India. Barring one example all of them were clean shaven and frequently smoke tabacco. By faith every inch they were Hindus and had nothing to do with Sikhism. (Balwant Singh Dhillon, "Bhatt Vahian : Tath Te Kath", *Punjab History Conference*, 23<sup>rd</sup> Session, Panjabi Section, March 17-19, 1989, Panjabi University, Patiala, pp. 54-60)

*Guru Kian Saakbian* comprises 112 anecdotes (*sakbis*) in all. Of these *Sakbi* No. 1-4 relate to Guru Hargobind, No. 5-14 deal with the life of Guru Har Rai, No. 15-18 concern with Guru Har Krishan, No. 19-33 are devoted to the life of Guru Tegh Bahadur and No. 34, 35 and 36 are associated with Dhir Mal, Ram Chand and Bhar Mal respectively. The major Chunk—No. 37-112 describe important events related to the life of Guru Gobind Singh. The title seems to be quite misnomer as it does not include any anecdote relating to the first five Sikh Gurus. It starts in an abrupt manner with the activities of Guru Hargobind in and around Kiratpur. Though, it is said to be an independent attempt which is largely based on the *Bhatt Vahis*, but a close look at the *sakbis* confirms that its author has drawn heavily from *Mahima Parkash* by Sarup Das Bhalla, *Parchian Sewa Das*, *Malwa Des Ratan Ki Sakbi Pothi* and some other sources as well. The style employed does not fit well into the prevalent category of *Janamsakbi* or *Goshti* literature. Similarly, the language is a mixture of Punjabi and Hindustani prose. The thrust is on narrative which falls in the category of hagiography. Significantly, it provides dates of the events which are very unique. It offers 'a feast of dates' to an historian working on the history of the Sikh Gurus.

On examination we find that authenticity of the narrative and accuracy of the dates are two major problems that come in the way of *Guru Kian Saakbian* as an incredible source. For example Guru Har Rai's travels in Jammu and Kashmir (*Sakbi* # 6), Ram Rai's role after his expulsion from the Panth (*Sakbi* # 11-13, 39-41), Guru Tegh Bahadur's visit to Patna in 1656

(*Sakhi* # 14), Harji's cordiality towards Guru Tegh Bahadur (*Sakhi* # 21), Guru Gobind Singh's sojourn in Jammu-Kashmir and Lakhi Jungle in the year of 1692 (*Sakhi* # 50-51), Creation of Khalsa in 1698 (*Sakhi* # 58) and marriage of Sahibzada Ajit Singh in 1704 (*Sakhi* # 76) are some of the events which are not corroborated by any other source. Secondly, the nature of description of the events is quite contrary to the Sikh tradition in current. Thirdly, no relic or place sanctified by Guru Gobind Singh has been noticed so far in Jammu and Kashmir.

The author of *Guru Kian Saakhian* makes us to believe that in 1656 Guru Tegh Bahadur before assuming Guruship had been to Bihar and Assam and Guru Gobind Singh took birth at Patna in December 1661 (*Sakhi* ā 14). On the other hand a *Hukamnama* of Guru Tegh Bahadur addressed to the *Sangat* of Patna makes reference to his sojourn in Assam in the company of a Raja (Ganda Singh, *Hukamname*, p. 87). A news of Imperial letter, *Akhbarat-i-Darbar-i-Muala* (May 13, 1710) confirms that Guru Tegh Bahadur was in the company of Raja Ram Singh of Jaipur during his expedition to Assam. (Ganda Singh ed., *Makhiz-i-Tawarikh-i-Sikhan*, p. 83). Another *Hukamnama* of Guru Tegh Bahadur refers to the birth of Guru Gobind Singh at Patna (*Hukamname*, p. 103). Similarly, in another *Hukamnama* (p. 107), Guru appreciates the Sikh *Sangat* of Patna for looking after the child Gobind Das and family of the Guru. These *Hukamnamas* bear testimony to the fact that these were written when Guru Tegh Bahadur was not an ordinary person but had assumed Guruship of the Panth in its full sense. Thus, the above information of *Guru Kian Saakhian* stands confronted by the other reliable sources.

Like *Guru Kian Saakhian* an entry of *Bhatt Vahi Poorbi Dakhni* also refers to Guru Gobind Singh's birth in 1661 at Patna (Piara Singh Padam, *Guru Kian Saakhian*, pp. 15-16). However, the entry in question is very interesting and worth-noting. It makes reference to Guru Tegh Bahadur as the Ninth Guru whereas at that time (December 1661) instead of him Guru Har Krishan was holding the mantle of Guruship. The same entry describes the city of Patna on the banks of Jamuna. It proves

that the author of *Guru Kian Saakhian* was not well-versed with the topography surrounding the city of Patna. All these factors coupled with internal contradictions jeopardise the authenticity of *Guru Kian Saakhian*. Pal Singh Purewal, an established almanac expert has very laboriously checked the correctness of dates mentioned in it. He has come across certain instances of internal conflict between the elements of dates. In his opinion such dates instead of coming from reliable source, are calculated or concocted ones.

In some cases information provided by the author of *Guru Kian Saakhian* is very unique and has come to us for the first time. For example code of conduct of the Khalsa (*Sakhi* ā 59-60), investiture of the *Adi Granth* with Guruship by Guru Gobind Singh (*Sakhi* ā 112) etc. present graphic accounts which are not available anywhere else. These factors enhance the value of *Guru Kian Saakhian* as a historical source. It compels us to take notice of it very seriously. To recapitulate, we can say that instead of relying on its face value, judicious, cautious and selective use of *Guru Kian Saakhian* can be of immense value to fill up the gaps in the history of the Sikh Gurus. S. Pritpal Singh Bindra, a well-known educationist and literary figure based in Toronto, Canada deserves our accolades for introducing this source to the English knowing people. He has understood the text well and has remained very close to the original to keep its spirit intact. Introduction with copious notes and references by Pal Singh Purewal serve the purpose of corrective as well as to judge the veracity of the events. English knowing readers will find this volume quite interesting and helpful to understand various facets of the literature associated with Sikhism.

January 24, 2005

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## INTRODUCTION

The Sikh religion is one of the modern religions of the world, and its history is less than 550 years of events. During this period it has grown tremendously, and has become the fifth largest religion of the world with more than 25 million followers globally, of which about 16 million are in Punjab, India, the land where the religion originated with the birth of its founder Guru Nanak<sup>1</sup> Sahib—the first Guru in the line of ten Gurus. The tenth Guru, Guru Gobind Singh Sahib, before leaving this world and merging with the Supreme Light, issued an edict for the Sikhs to the effect that after him *Adi Guru Granth Sahib*—the Holy Sikh Scripture—would be the Eternal Guru for them.

The period of the ten Gurus covers the years 1469 CE os to 1708 CE os. The principal sources of history covering this period may be listed as follows :

*Janam Saakhi* by 'Bhai Bala' - late 17<sup>th</sup> century

*Janam Saakhi* by Meharban - completed 1708 BK *Vaisakh*

*Vadi* 1 (27<sup>th</sup> March 1651 CE os<sup>2</sup>)

*B40 Janamsaakhi* - 1733 CE os

*Puratan Janamsaakhi* -1635 CE os

*Adi Saakhian*—Text of copy completed on 1758 BK *Asarh*

*Vadi* 13 (23<sup>rd</sup> June 1701 CE os)

*Gosht Guru Babay Nanak Jee Kee*

*Goshtan Guru Amar Das Jee Keean*

*Panj Sau Saakhi*

*Varan Bhai Gurdas*

1. Guru Nanak was born in 1469 CE os. As a result of partition of India in 1947 CE os, the shrine at his birthplace is now in Pakistan.
2. Dates upto 2<sup>nd</sup> Sep, 1752 CE os are designated as 'os' for old style Julian Calendar. Now, the Gregorian calendar is in use throughout the world.

*Hukamnameh* - Guru Sahiban  
*Gurbilas Patshahi 6* - Kavi Sohan  
*Gurbilas Patshahi 10* - Koer Singh  
*Gurbilas Patshahi 10* - Sukha Singh  
*Siri Gur Sobha Granth* - Sainapat  
*Siri Mehma Parkash*  
*Gur Ratanmal (Sau Saakhi)*  
*Parchian* by Sewa Das Bhalla  
*Gian Ratnavli (Janam Saakhi)* - Bhai Mani Singh  
*Sikhan di Bhagatmal* - Bhai Mani Singh  
*Bhatt Vahis* maintained by various Bhattas  
*Guru Kian Saakhian* - Bhai Swaroop Singh Kaushish  
*Mahwa Des Rattan di Saakhi Potthi* c.1823-24 CE os

### **Persian sources**

*Dabistan-e-Mazahib*  
*Khalsa Namah*  
*Babar Namah*  
*Tozk-i-Jahangiri*  
*M'asir-e-Alamgiri* - Saqi Mustaad Khan  
*Seer-ul-Mutakbreen* - Ghulam Hussain Khan

Some of these sources give dates alongwith the events. In this category the three Gurbilases, *Sri Gur Sobha*, *Bhatt Vahis*, may be cited. Some others mainly give events with an occasional date. In this category are most of the *Janamsaakhis*. Of all the sources, perhaps, *Guru Kian Saakhian* is the one that gives most dates of all.

### **Importance of Dates in History**

To place events in proper sequence of occurrence for historical interpretation dates are necessary. They are the milestones in the timeline of history. Without them history gets reduced to story. The historian wants to place the events as accurately as possible in time frame. When dates are given in a narrative, the credibility of the event gets enhanced, even if the date may be incorrect. This is the reason that in some

cases where actual dates were not available some narrators supplied the concocted dates, and in their zeal to do the overkill and *affect precision*<sup>3</sup> they gave the *nakshatra* (the name of the moon's constellation on that day) also in the birth dates of Guru Sahiban. In most cases these are incompatible with the date and can be proven to be wrong.

In most of the earlier literature, in some *saakhis* only the Bikrami year of the event is given, and in some complete Bikrami date is given, generally in *sudi* (bright fortnight when the moon waxes) or *vadi* (dark fortnight when the moon wanes) of the lunar calendar, and occasionally in *parvishte* (day of month taking *sangrand* day as date 1 of the month)- of the solar calendar. The elements of the date are : year of the Bikrami Samvat, month name—lunar or solar, lunar day number with *sudi* or *vadi* or solar *parvishte* number. In lunar dates, usually, the weekday is also given. In the last century the discovery of *Bhatt Vahis*, and Kaushish's *Guru Kian Saakbian* based on *Bhatt Vahis* attracted attention of the historians. Dr Fauja Singh in *Guru Tegh Bahadur*, and Dr Surinder Singh Kohli in *The Sword and The Spirit* have extensively used the dates given in *Bhatt Vahis*.

### **Bhatt Vahis**

Bhatts were bards who also kept the diary of events of the locality. Such diaries containing the record of entries of events are called *Vahis*. *Vahi*, in fact, is a notebook in which anything is recorded which is worth recording. The entries were not necessarily made on the day of occurrence of the event, as can be inferred from internal evidence of errors in certain dates. Bhatts may also have exchanged information with one another and later on made the entries in the *Vahis*. Hearsay could also have been the source of some of the *saakhis* to which Bhatts attached the dates, if the dates were not available.

3. The accounts agree to the year of Nanak's birth, but differ, while they affect precision, with regard to the day of the month on which he was born.— J.D. Cunningham, *History of the Sikhs*, p. 35.

### ***Guru Kian Saakbian***

*Guru Kian Saakbian* by Bhai Swaroop Singh Kaushish is based mostly on the information available in *Bhatt Vahis*. Bhai Swaroop Singh Kaushish was the son of Bhai Kesar Singh Bhatt of village Bhadson in Thanesar district. He completed the *Saakbian* in 1790 CE os. Bhai Kaushish placed the book in the family safe. His elder brother Bhai Sewa Singh around 1703 CE os, composed *Shaheed Bilas* in verse, about the life of Bhai Mani Singh. A descendant of the same clan Bhai Chhajju Singh converted *Guru Kian Saakbian* and *Shaheed Bilas* into Gurmukhi script, the first in 1868 CE os and the second in 1870 CE os. The original manuscript of *Guru Kian Saakbian* was not extant. A copy of this work, however, was available in the *dera* (seminary) of Sant Gurdit Singh in Dabwali village, near Malout, district Ferozepur. Prof. Piara Singh Padam's edited version<sup>4</sup> of this copy was published by Singh Brothers, Amritsar, in 1986. The language of the *Saakbian* is a mixture of Punjabi and Hindustani. The present English translation by Prof. Pritpal Singh Bindra is based on this published edition.

*The Saakbian* starts with an anecdote from Guru Hargobind Sahib's life, with the mention of *Nimani Ekadshi*<sup>5</sup> fair held at Kiratpur. It looks strange that Kaushish should have started his work with the arrival of Guru Sahib from Kartarpur. He takes up the thread from there and relates the *saakbis* of the last five Gurus—from the sixth to the tenth, in somewhat continuous story fashion. Is it possible that he might have written the *Saakbian* concerning the first five Gurus too, in another volume, which might have disappeared with the passage of time? Or, is it because, since, by the time of the sixth Guru the Sikh religion had become very well established in northern India, and many Rajas became devotees of the Gurus, and as a result court recorders and Bhattas started making entries concerning Guru Sahiban's sojourns from the time of

4. ਪਦਮ, ਪਿਆਰਾ ਸਿੰਘ (ਸੰਪਾਦਕ), *ਗੁਰੂ ਕੀਆਂ ਸਾਖੀਆਂ*, ਕ੍ਰਿਤ ਭਾਈ ਸ਼ੁਰੂਪ ਸਿੰਘ ਕੋਸ਼ਿਸ਼, ਸਿੰਘ ਬ੍ਰਦਰਜ਼, 1991, ਪੰ: 9.

5. See note on *Nimani Ekadshi* in annotations section.

Guru Hargobind Sahib? The first eighteen *Saakhis* relate some events from the lives of fifth to eighth Guru Sahiban. The next 15 deal with the major events of Guru Tegh Bahadur Sahib's life. The next three concern Dhirmal, Ramchand, and Bharmal. Major part of the book—76 *Saakhis*—describe events from Guru Gobind Singh Sahib's life. The book ends with Guru Gobind Singh Sahib's passing on of Guruship to Adi Guru Granth Sahib, his last sermon to the *sangat* (congregation), and his merging with the Eternal Light.

### Some dates from *Bhatt Vahis*

#### *Bandi Chhor Day*

*Bhatt Vahi* is the only original source that gives *Katik vadi* 14, 1676 Bikrami (26<sup>th</sup> October 1619 os) as the date of Guru Hargobind Sahib's release from Gwalior fort. *Bhatt Vahi* entry does not mention that it was the day of Divali, but goes on to say *Hargobind Jee ke bandhan-mukt honay ki khushi mayn deepmala ki*<sup>6</sup> i.e. strings of earthenware-lamps were lit expressing joy on Guru Hargobind Sahib's release. Divali, according to Hindu calendar, can occur either on the *Amavas* day (new moon day) or one day before, depending on whether *Amavas* is current at the time of sunset on the day of *Amavas* or on the previous day. The 14<sup>th</sup> *tithi*, *Katik vadi* 14 ended on 26<sup>th</sup> October 1619 os. at 11:21 a.m. IST. Therefore, *Amavas* was current at sunset on that day. Therefore, the date is indeed correct, since, in that year Divali was on *Katik vadi* 14.

According to the same source Guru Jee departed for Agra the next day, and in all probability he was received by Emperor

6. 'Guru Hargobind jee Mehl Chhata beta Guru Arjan jee ka, Sodhi Khatri Chak Guru ka, pargna Nijhariaala, sammat solan sai chhihatra Katak masay krishna pakhay chaudas ke dihon Guru jee bavan rajyon kay gail garh Gwalior say bandhan mukat huye.'  
'Naik Hariram drogha beta Naik Harbans Lal ka Chandarbansi Jadav barhtee knavat ne *bandi chhor* Guru Hargobind jee ke bandhan-mukt honay ki khushi mayn deepmala ki. Ek divas naik Hariram ke graih mayn nivas kar ke Gwalior se vidaygee lee. Rastay ka pandh mukai Agray aaey nivas keeya.'—*Bhat Vahi Jadovansian Barbteean ki*.

Jahangir. Guru Jee accompanied Jahangir to Kalanaur<sup>7</sup> from where he went to Amritsar on 1<sup>st</sup> Phagun 1676 BK (27<sup>th</sup> January 1620 os). *Tuzk-i-Jahangiri* does mention Jahangir's presence in Kalanaur on 13<sup>th</sup> January 1620 os<sup>8</sup>.

For the historian, the *Saakbian* has a feast of dates. Obviously, there is no direct method to test the authenticity of Kaushish's work so far as dates are concerned, since contemporary sources give dates for only major events in Guru Sahiban's lives, while Kaushish has given dates, in some cases, even for day to day events. However, in some instances internal conflict between the elements of the date suggests that the date is either calculated or concocted one, rather than coming from any earlier record or from verbal communication from generation to generation.

There are two problems a discerning reader encounters in the *Saakbian*. Firstly, inaccuracy of some dates, and secondly, outright conflict of the event with the very commonly prevalent version of that event amongst the Sikh masses. We shall discuss both the problems.

### **Birth date of Guru Gobind Singh Sahib**

*Pob sudi 7, 1723 BK, 23<sup>th</sup> Poh (22<sup>nd</sup> December 1666 os.)* has been the commonly accepted date of birth of Guru Sahib. However, since the *Bhatt Vahi* entries came to light, more and more scholars are inclining to accept the *Bhatt Vahi* date—Wednesday, *Pob sudi 7, 19<sup>th</sup> Poh, 1718 BK (18<sup>th</sup> December 1661 os)*<sup>9</sup>. Shri Des Raj Narang of Delhi produced a booklet—'Correct

7. Guru Hargobind Mehl Chhata beta Guru Arjan jee ka, basi Chak Guru pargana Nijharia, garh Gwalior se bandhan mukt hoaye gram Narnaul, Batala mayn aaye, baadshah Jahangir ke gail, sammat sola sai chhihattar Phalgun *parvishte* pehli, *sangrand* ke dihon. Guru jee ka aana sun Baba Buddha beta Baba Sugha Randhawe ka, Gurdas beta Ishardas Bhalle ka, Ballorai beta Mool Chand Jalahnay ka, Padam Rai beta Kauldas Hajavat ka, hor Sikh faqir aaye.—*Bhatt Vahi Talaundba*, pargna jeend.

8. 'On Thursday, the 3<sup>rd</sup> (Bahman) at the Garden of Kalanaur, Khan Alam was honoured by kissing the threshold.' Beveridge H. and Rogers A., *Tuzk-I-Jahangiri*, English Translation, Volume Second, p.115 (This date converts to 13<sup>th</sup> January 1620)

9. "ਗੁਰੂ ਗੋਬਿੰਦ ਦਾਸ ਬੇਟਾ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਮਹਲ ਨਾਮਾਂ ਕਾ, ਪੋਤਾ ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਜੀ ਕਾ .. ਸੋਢੀ ਖਤਰੀ ਬਾਸੀ ਪਟਨਾ ਸ਼ਹਿਰ ਤਟ ਨਦੀ ਜਮਨਾ ਸੰਮਤ ਸਤਰਾਂ ਸੈ ਅਠਾਰਾਂ ਪੋਖ ਮਾਸੇ ਸੁਦੀ ਸਪਤਮੀ ਬੁੱਧਵਾਰ ਕੇ ਦਿਹੂ ਢਲੀ ਰੈਨ ਜਨਮ ਹੂਆ ...।"—ਭੱਟ ਵਹੀ ਪੁਰਬੀ ਦੱਖਣੀ

Date of Birth of Guru Gobind Singh', apparently making a strong case by citing from various sources, including writings of Persian chroniclers.<sup>10</sup> Prof. Piara Singh also gave this new date in his book *Dasam Granth Darshan*.<sup>11</sup> Mr. Narang contacted me on numerous occasions by mail, urging me to change the date in Nanakshahi Calendar to Poh 18 from Poh 23. I sent him a detailed reply. Also, I met him in Delhi at his residence and pointed out certain discrepancies and inconsistencies in some *Bhatt Vahi* dates. The problem with the new date is that it makes Guru Gobind Singh Sahib fourteen years old at the time of martyrdom of Guru Tegh Bahadur Sahib. The text of part of my reply to Mr. Narang sent on July 7, 1998 CE os in response to his communications about the 'Correct Birth Date of Guru Gobind Singh Sahib' is given in the appendix.

It has been mentioned frequently in history books, and by preachers in the Gurdwaras, that Guru Gobind Singh Sahib was about 9 years old at the time of martyrdom of Guru Tegh Bahadur Sahib. If we accept the year of 1661 CE os as the year of birth of Guru Gobind Singh Sahib then he would have been approximately fourteen years old at that time. It is true that Guru Jee's age is mentioned by Persian chroniclers as fifteen years at the time of martyrdom of the ninth Guru, but some dates and 'facts' given by those chroniclers are very wrong and leave the reader in confusion.

Dr Ganda Singh in his *Mukhtasir Nanakshahi Jantri* (Urdu) gives the date of birth of Guru Sahib as 1<sup>st</sup> Magh 1725 Bikrami, *Poh Sudi* 7, 29<sup>th</sup> December 1668 CE os. This makes Guru Jee's

10. 'When the son of Guru Tegh Bahadur was 14 years old, some of the *amirs* in Delhi made a representation to the Emperor that the Guru might be called to Delhi.'—Ahmad Shah, *Zikr-i-Guruan wa Ibtida-i-Singhan*,—in *Guru Tegh Bahadur and Persian Chroniclers* by J. S. Grewal, Department of History, Guru Nanak Dev University, Amritsar, 1976.

'The name of his wife was Gujri and his son's name was Gobind Singh who, by the time was 15 years old, had mastered all the branches of knowledge. When Aurangzeb heard of the reputation of Guru Tegh Bahadur he called him to Delhi.' —Bakhat Mal, *Khalsanama*, *ibid*.

11. Padam, Prof Piara Singh, *Dasam Granth Darshan*, Kala Mandir Patiala, 3<sup>rd</sup> edition 1990, p.14.

age as 7 years at the time of Martyrdom of Guru Tegh Bahadur Sahib. The same Dr. Ganda Singh as joint author with Principal Teja Singh in *Sikh Itihas* (Punjabi) gives 26<sup>th</sup> December 1666 CE os as the date of birth. Even if we consider that 26<sup>th</sup> December is misprint for 22<sup>nd</sup> December, but what about the other date of 1668 CE os?

Some authors quote Bhai Chaupa Singh, the male nanny during childhood of Guru Sahib, according to whom Guru Jee was born on *Pob Sudi 7*, 1718 Bikrami, Sunday, *Dhanistha nakshatra*. It was not Sunday on *Pob Sudi 7*, 1718 BK; it was Wednesday. However, it was Sunday on 23<sup>rd</sup> *Pob* of that year. According to Swamikannu Pillai, if the weekday is out by more than 1st day, the date may be rejected as spurious. *Dhanistha* is 23<sup>rd</sup> *nakshatra* in the Indian Zodiac. On *Pob Sudi 7*, 1718 BK it was *Uttra Bhadrapad* (26<sup>th</sup> *nakshatra*) up to 4:23 p.m. and after that *Revti* (27<sup>th</sup> *nakshatra*). *Dhanishtha nakshatra* was on *Pob Sudi 4*, Sunday, 15<sup>th</sup> December 1661 CE os (os), and not on *Pob Sudi 7*. It can be seen that there is conflict between the various elements of the date as given. On the day of *Pob Sudi 7* in any year it is usually *Purva Bhadarpada* or *Uttra Bhadarpada* or *Revti nakshatra*. This may be verified by consulting any Jantri for any year. All this casts doubt on the authenticity of 1718 Bikrami date.

I am not a historian, but historians have to consider the above alongwith other evidence before deciding which is the correct date of birth of Guru Sahib, 23<sup>rd</sup> *Pob* 1723 BK or 19<sup>th</sup> *Pob* 1718 BK or 23<sup>rd</sup> *Pob* 1718 BK. In Nanakshahi Calendar we have fixed 23<sup>rd</sup> *Pob*, January 5 (Gregorian). If the Panth ever decides on 19<sup>th</sup> *Pob*, 1718 BK date, then 19<sup>th</sup> *Pob* shall always occur on January 1 CE os, in Nanakshahi Calendar. I had kept this in mind when planning the Nanakshahi Calendar.

### **Date of Completion of ‘Chritropakhyan’**

In *Saakhi* 55 Kaushish says that, ‘ਸਤਿਗੁਰਾਂ ਇਸ ਸਮੇਂ ਸੰਮਤ ਸਤਰਾਂ ਸੈ ਅਠਤਾਲੀ ਸੇ ਪਰਾਰੰਭ ਰੁੱਖ ‘ਚਰਿਤ੍ਰੋਪਖਯਾਨ’ ਸਤਰਾਂ ਸੈ ਤਿਰਵੰਜਾ ਭਾਦਵ ਸੁਦੀ ਅੱਠੇ ਕੇ ਦਿਹੁ ਸੰਪੂਰਨ ਕੀਆ।’ The weekday is not given, but in



‘Chritropakhyan’ the date given for completion of the composition is Sunday, *Bhadrav sudi* 8, 1753 Sambat.<sup>12</sup> This date is very problematic. In normal parlance Bikrami Samvat years are elapsed years. When we say that Bikrami 2059 started in April 2002, what we really mean is that 2059 years of the Bikrami Era have completed and 2060<sup>th</sup> started. In some instances the date could have been written with the current (*vartmaan*) year designation: for example 1<sup>st</sup> Vaisakh 2060 Samvat in current year designation is the same date as 1<sup>st</sup> Vaisakh 2059 in elapsed (*gat*) year designation. There is another variation too. In north India the luni-solar Bikrami year starts with *Chet Sudi* 1<sup>st</sup> called ‘*Chitradi* system’, and in Gujarat, Maharashtra, and in some southern states in India the year begins 6 months later on *Kartik Sudi* 1 - the day after Divali and is known as *Kritadi* system.

When the given weekday of the *tithi* is out by more than 1 day from the correct day on that *tithi*, then the historical date is considered spurious. But before rejecting such date it has to be checked in ‘elapsed/*gat*’ and ‘current/*vartmaan*’ systems, as well as in *Chitradi* and *Kritadi*. When I was working on my ‘Jantri 500 years’ I was using *Chitradi* and ‘elapsed/*gat*’ system prevalent in north India. When calculation for *Bhadrav Sudi* 8 *Samvat* 1753 was done, the weekday came to be Tuesday and not Sunday as given in *Dasam Granth*. I did the calculation using different methods, but got the same result. The date was out by 2 days using the standard interpretation. At that time I did not have access to any book to verify my results. I was certain of accuracy of my calculations for this date, since I had done them many times over using different methods. I was stuck, and at one time I was thinking not to get the book published, just because of this date. I even thought—is it possible that in the text of *Dasam Granth ashtmi* (8<sup>th</sup>) *tithi*, over course of time, got somehow changed from *kbastmi* (6<sup>th</sup>)? It was Sunday on *Bhadon Sudi* 6 Samvat 1753. I even discussed

12. ‘ਚੋਪਈ ॥ ਸੰਬਤ ਸੱਤ੍ਰਹ ਸਹਿਸ ਭਣਿਜੈ ॥ ਅਰਧ ਸਹਸ ਫੁਨਿ ਤੀਨਿ ਕਹਿੰਜੈ । ਭਾਦ੍ਰਵ ਸੁਦੀ ਅਸ਼ਟਮੀ ਰਵਿ ਵਾਰਾ । ਤੀਰ ਸਤ੍ਰਦ੍ਰਵ ਗ੍ਰੰਥ ਸੁਧਾਰਾ ॥੪੦੫॥’ - *Dasam Granth*, p. 1388. This is from the closing lines of the composition ‘Chritropakhyan’.

this with Dr. Surindar Singh Kohli who stayed with us during his visit to Edmonton. He told me that he had never come across the word *kbastmi* in *Dasam Granth* text. I showed him the manuscript of my work—Jantri 500 years. This was published towards the end of 1994 CE os. Just about that time I bought *Dasam Granth Darshan* by Prof. Piara Singh Padam, and found out, to my surprise, that he had indeed given *Bhadon Sudi 6*, 1753 BK as the date of completion of ‘Chritropakhyan’, and not *Bhadon Sudi 8* as given in the *Dasam Granth*. What was his source of that date? I do not know. After some time I did, what I should have done in the beginning, viz. check the date in other systems. Immediately, I found out that for the calendar for Samvat 1754 in my Jantri 500 Years, the entry for *Bhadon Sudi 8* had Sunday for weekday. The *tithi* and weekday agreed with those given in the *Dasam Granth*. Now, for the year of the Samvat, even if it is elapsed given in the Jantri, it was still 1753 in the *kritadi* system. The problem was solved.

#### **Now the conversion :**

*Bhadon Sudi 8* Samvat 1753 elapsed, *Chitradi* system—Tuesday, 25<sup>th</sup> August 1696 CE os. Kannupillai also gives Tuesday, 25<sup>th</sup> August, 1696 CE os for this date.

*Bhadon Sudi 8* Samvat 1753 elapsed - *Kritadi* Sunday, 15<sup>th</sup> August 1697 CE os.

Therefore, the correct converted date is Sunday, 15<sup>th</sup> August 1697 CE os.

It is clear that Kaushish used this date as of *Chitradi* system prevalent in Punjab, because of his insertion of the *Saakhi* at the place where it is. His source for the date, of course, was ‘Chritropakhyan’. However, with this *Kritadi* date this section of the *Saakhi* does not fit here, and has to be shifted into the next *Saakhi*. *The Encyclopaedia of Sikhism* gives this date as “*sudi ashtmi* of Bhadon 1753 BK/24<sup>th</sup> August 1696.<sup>13</sup>” The converted date is wrong, since, on 24<sup>th</sup> August 1696 CE os it was Monday.

13. Harbans Singh, *Encyclopaedia of Sikhism* Vol I, Punjabi University, Patiala, p.517.

Another date given in *Saakhi* # 43 is that of completion of 'Krishan Avtar'. Kaushish writes, “ਸਤਿਗੁਰਾਂ ਫਤੇਸ਼ਾਹ ਕੀ ਹਿਲਜੁਲ ਸੁਣ ਕੇ ਸੰਮਤ ਸਤਰਾਂ ਸੈ ਪੈਤਾਲੀਸ ਸਾਵਨ ਸੁਦੀ ਸੱਤੇ ਮੰਗਲਵਾਰ ਕੇ ਦਿਹੂੰ ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨਾਵਤਾਰ ਕੀ ਸਮਾਪਤੀ ਕਰ ਦਈ: and he quotes from Dasam Granth -

ਸਤਰਾਂ ਸੈ ਪੈਤਾਲੀਸ ਮੇਂ ਸਾਵਨ ਸੁਦਿ ਤਿਥ ਦੀਪ ॥<sup>14</sup>  
ਨਗਰ ਪਾਂਵਟਾ ਸੁਭ ਕਰਨ ਜਮਨਾਂ ਬਹੈ ਸਮੀਪ ॥੨੪੯੦॥

Kaushish correctly gives the weekday of that date—*Sawan Sudi* 7, 1745 *Samvat* (24<sup>th</sup> July 1688 CE os) as Tuesday<sup>15</sup>, even though the weekday is not given in the *Dasam Granth* text.

### Creation of the Khalsa

In *Saakhi* # 58 Kaushish gives *Vaisakhi* of 1755 Bikrami as the date of *pahul* to *panj Piaras*—the creation of the Khalsa. This date is one year before the presently widely accepted date of *Vaisakhi* of 1756 BK.

The date of *Vaisakhi* of 1756 Bikrami is given by Dr Ganda Singh as Thursday, 30<sup>th</sup> March 1699 CE os. The converted date is not correct, so far as Punjab or most of North India is concerned. When I was working on my 'Jantri 500 Years' I acquired a copy of Dr Ganda Singh's Nanakshahi Jantri (Urdu), through the efforts of Dr G B Singh of Patiala. On comparing the *Vaisakhi* dates of Dr Ganda Singh's Jantri and those in Jantri 500 Years, it was found that the two Jantris were in disagreement on the dates of *Vaisakhi* in almost half the cases from 1469 to 1799 CE os. I checked my calculations again and again but came up with the same results. Where the dates differed, the difference was 1 day, and in all such cases Dr Ganda Singh's date was later by 1 day according to the Common Era.

The *Vaisakhi* date of 1756 BK (Bikrami Samvat) being a

14. ਇਹ ਦੋਹਰਾ ਦਸਮ ਗ੍ਰੰਥ ਵਿਚ ਇਸ ਪ੍ਰਕਾਰ ਹੈ - “ਸੱਤ੍ਰਹ ਸੈ ਪੈਤਾਲ ਮਹਿ ਸਾਵਨ ਸੁਦਿ ਬਿਤਿ ਦੀਪ ॥ ਨਗਰ ਪਾਂਵਟਾ ਸੁਭ ਕਰਨ ਜਮਨਾਂ ਬਹੈ ਸਮੀਪ ॥੨੪੯੦॥”

15. Purewal, Pal Singh, Jantri 500 Years, Punjab School Education Board, Chandigarh, 1994.

pivotal date for the Khalsa calendar, it had to be correct beyond doubt. I calculated this date using methods detailed in *Makrand Sarni*, *Graba Laghava*, and *Surya Siddhanta*, and back calculation from a current *panchang* based on *Surya Siddhanta*, and got the same result by each method—it was Wednesday on 1<sup>st</sup> Vaisakh 1756 BK, and the Julian date was 29<sup>th</sup> March, 1699 CE os.

There was one other point that I noticed. The differences between the two Jantris were periodic in nature i.e. in a pattern upto the year 1799 CE os. After this year differences suddenly started decreasing, and after 1875 CE os the two Jantris almost agreed with each other except in one case. I knew I was correct, but I did not know what was wrong with Dr Ganda Singh's calculation.

I decided that I had to find out the reason for the differences before getting my Jantri published. After experimenting with the formulas I was using I found out that if I changed it to give me the same results as Dr Ganda Singh had, up to 1799 CE os, then many of my *Vaisakhi* dates after 1800 CE os would not match. Whatever I did, I could not get *Vaisakhi* dates match for the complete range of 1469 CE os to 1949 CE os with Dr Ganda Singh's Jantri which goes only up to 1949 CE os and gives the corresponding Common Era dates of *Vaisakhi* only.

I had assumed during this whole exercise that Dr Ganda Singh had used a different formula than what I was using. In trying to discover that formula I was going in circles, and getting nowhere. Then one day it suddenly dawned upon me. Were it possible that Dr Ganda Singh used two different formulas—one for the period 1469 to 1799 CE os and the second for the period 1800 to 1949? After this revelation it was just natural that I came to the conclusion that Dr Ganda Singh had calculated his work only upto 1799 CE os, and copied the *Vaisakhi* dates from 1800 CE os onwards from regional *panchangas* and Jantris. Mufid Alam Jantris (Urdu) were available from 1875 CE os. I had already found out that his calculation for the earlier period had differed from mine by

about 12 hours. From this I had surmised that he might have perhaps used tables and made an error of reading a.m. time for p.m. or vice versa. So the things rested there. I was happy that I had found the 'solution'. My Jantri was published in November 1994 CE os.

How wrong I was, was proven when in October 1995 I visited Dr Kirpal Singh the veteran historian, at his home in Chandigarh. He pointed out to me that Swami Kannupillai in his Indian Ephemeris gave the date of *Vaisakhi* of 1756 BK that I had given as 29<sup>th</sup> March 1699 CE os as 30<sup>th</sup> March 1699 CE os. Dr Kirpal Singh had the 6 volumes of Kannupillai's work in his personal library. I looked at the relevant page, and saw with my own eyes the date as 30<sup>th</sup> March 1699 CE os. I had never seen Kannupillai's work before. One thing immediately came to my mind. It was that Dr Ganda Singh had not done any calculation. He simply copied the dates upto 1799 CE os from Kannupillai's work. This suspicion was confirmed by Dr Kirpal Singh, when he mentioned that Dr Ganda Singh had Kannupillai's set in his possession. He had seen the set at Dr Ganda Singh's house.

I calculated the date again in Dr Kirpal Singh's presence, and arrived at the same result as before i.e. 29<sup>th</sup> March 1699 CE os. Dr Kirpal Singh was half convinced. I knew that a scholar who had written 6 volumes covering various calendars from 700 CE os to 1799 CE os could not be wrong. But I was sure that I wasn't wrong either. Therefore, it had to be something else. So I went to Delhi, where on 23<sup>rd</sup> November 1995 I treated myself with a birthday gift of Kannupillai's set of 7 volumes for about Rs. 3500. The seventh volume, which neither Dr Kirpal Singh nor Dr Ganda Singh had, covered the period 1800 to 1999 CE os.

In a few minutes of reading the introduction, I found out the solution to the two different conversions of the *Vaisakhi* 1756 BK date. Here is what Swami Kannupillai says in his Indian Ephemeris (IE) :

"In Southern India alone, and even there, only in respect of *sankrantis*, i.e., the commencement of solar months, the first

Arya Siddhanta, a system generally referred to the fifth century AD, has been in use for a long time past. Elsewhere, and for all other purposes, the *Surya Siddhanta* may be said to be in use, and to have been in use, universally, throughout India.” p.1, Vol. I, IE.

“In Southern India, in the Tamil country, when the fraction of the day at which the *sankranti* occurs does not exceed 30 *ghatikas* (i.e., when the *sankranti* occurs, roughly, before sunset) the solar month begins on the same day. That is why, for instance, the beginning of Tamil Ani, AD 1910, coincided with the day of the *sankranti*, 14th June 1910. When the *sankranti* occurs after 30 *ghatikas* (6 p.m.), the solar month begins on the next day.”—p. 3. IE

“The days of the solar month are reckoned according to an ancient Tamil practice, from the *sankranti* of Arya Siddhanta.” p. 7. IE

In essence what it means is, that the *sankrantis* given by Kannupillai are calculated according to *Arya Siddhanta*, and the *tithis* are calculated using *Surya Siddhanta*, according to the practice in Tamil country. But he points out that in the rest of the country *sankrantis*, and *tithis* both are calculated according to *Surya Siddhanta*. And also in Tamil country, if *sankranti* occurs after sunset then the day 1 of the month is on the next day, otherwise on the same day.

According to my calculations, using *Surya Siddhanta*, the time of *sankranti*, was 9:07 p.m. I<sup>ST</sup>. Kannupillai has given all *sankrantis* in the main table according to *Arya Siddhanta*, but at the top of each page he has given the commencement of the solar year according to both *Surya* and *Arya Siddhanta*. According to Kannupillai it was 8:39 p.m. Ujjain time, which in IST is 9:06 p.m. In Vol. VI page 200, time of *Mesha sankranti* (Vaisakh *sankranti*) is given as under :

<i>Surya Siddhanta</i>	March 29.61
<i>Arya Siddhanta</i>	March 29.52

Since he is using *Arya Siddhanta* for *sankrantis*, and the sunset rule, the fraction being greater than 5, the day 1 will be next day on March 30, in South India. But in Punjab the

rule is sunrise to sunrise i.e. irrespective of the fraction, the day 1 will be on the *sankranti* day. This is why *Vaisakhi* at Anandpur sahib was on 29<sup>th</sup> March 1699 CE os and not on 30<sup>th</sup> March. In Punjab it did not matter whether time of *sankranti* was before sunset or after.

Moreover, roughly half the *sankrantis* occur during the day and half during the night. For all *sankrantis* that occur at night Kannupillai's date for day 1 of those months will be 1 day later than the date given in Jantri 500 Years. One has to perform detailed calculations to find out which solar months in a year in IE are affected by the *sankranti* being during night. Since, Dr Ganda Singh used Kannupillai's work for date conversions; some of his converted dates are out by 1 day in the '*Hukamname* (Punjabi)—edited by Dr Ganda Singh'. Approximately half the converted dates for solar months, using KP's IE would be out by 1 day.

### ***Gurgaddi to Adi Guru Granth Sahib***

The last *Saakhi* in the book describes, very vividly, Guru Gobind Singh Sahib's preparation for leaving this earth to merge into the Eternal Light, his passing of the Guruship to *Adi Granth Sahib* one day before, on Wednesday, *Katik sudi 4* (6<sup>th</sup> Katik), 1765 Bikrami<sup>16</sup> (6<sup>th</sup> October, 1708 CE os) and his final sermon and injunction to the Sikhs.<sup>17</sup> He then merged into Eternal Light on Thursday, *Katik sudi 5* (7<sup>th</sup> Katik), 1765 BK (7<sup>th</sup> October 1708 os). The *Gurgaddi* date of *Adi Guru Granth Sahib* got shifted, with passage of time, to the date of *Tikka Bhai Doojan* an annual Hindu festival, which had occurred three days before *Jyoti Jot*

16. 'ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਮਹਲ ਦਸਮਾ, ਬੇਟਾ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਕਾ, ਮੁਕਾਮ ਨਦੇੜ ਤਟ ਗੁਦਾਵਰੀ ਦੇਸ ਦੱਖਣ, ਸਤਰਾ ਸੈ ਪੈਸਠ ਕਾਰਤਕ ਮਾਸੇ ਸੁਦੀ ਚਉਥ ਸ਼ੁਕਲਾ ਪੱਖੇ ਬੁਧਵਾਰ ਕੇ ਦਿਹੋ ਭਾਈ ਦੈਆ ਸਿੰਘ ਸੇ ਬਚਨ ਹੋਆ - ਸ੍ਰੀ ਗ੍ਰੰਥ ਸਾਹਿਬ ਲੇ ਆਓ - ਬਚਨ ਪਾਇ ਦੈਆ ਸਿੰਘ ਸ੍ਰੀ ਗ੍ਰੰਥ ਸਾਹਿਬ ਲੈ ਆਏ। ਗੁਰੂ ਜੀ ਨੇ ਪਾਂਚ ਪੈਸੇ ਏਕ ਨਲੀਏਰ ਆਗੇ ਭੇਟਾ ਰਾਖ ਮਾਥਾ ਟੇਕਾ।

ਸਰਬਤ ਸੰਗਤਿ ਸੇ ਕਹਾ - ਮੇਰਾ ਹੁਕਮ ਹੈ, ਮੇਰੀ ਜਗਹ ਗੁਰੂ, ਸ੍ਰੀ ਗ੍ਰੰਥ ਜੀ ਕੋ ਜਾਨਨਾ। ਜੋ ਸਿਖ ਜਾਨੈਗਾ, ਤਿਸ ਕੀ ਘਾਲਿ ਥਾਇ ਪਏਗੀ, ਗੁਰੂ ਤਿਸ ਕੀ ਬਾਹੁੜੀ ਕਰੇਗਾ, ਸਤਿ ਕਰਿ ਮਾਨਨਾ।' - ਭੱਟ ਵਹੀ ਤਲਉਂਵਾ, ਪਰਗਣਾ ਜੀਂਦ

17. 'ਅਕਾਲ ਪੁਰਖ ਕੇ ਬਚਨ ਸਿਓਂ ਪਰਗਟ ਚਲਾਯੋ ਪੰਥ। ਸਭ ਸਿਖਨ ਕੋ ਹੁਕਮ ਹੈ, ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ। ਗੁਰੂ ਖਾਲਸਾ ਮਾਨੀਐ, ਪਰਗਟ ਗੁਰੂ ਕੀ ਦੇਹਿ। ਜੋ ਸਿਖ ਮੇ ਮਿਲਬੋ ਚਹਿ ਖੋਜ ਇਨਹੁ ਮਹਿ ਲੇਹੁ।' -

of Guru Gobind Singh Sahib. This has happened, perhaps, because of the word *tikka* in the festival name.

### Some Other Inconsistencies

*Saakhi* # 6—Guru Jee completes Chaumasa (*Harb sudi* 11 to *Katik pooranmasbi*) in the house of Bhai Sabla of Jalalpur Jattan. There is no mention of Guru Nanak Sahib's birthday gurpurb celebration there. The *Saakhian* cover a period of about 90 years from about 1617-18 CE os to 1708 CE os. During this whole period there is mention of *Kartik pooranmasbi* gurpurb only three times. In my opinion the author inserted it whenever he remembered and thought fit. The narrative being so continuous should have had many more mentions of this gurpurb, if *Katik pooramashi* had been really celebrated as Guru Nanak Sahib's parkash purb during that period of 90 years.

*Sakhi* # 10—According to Kaushish, Guru Har Rai Sahib sent a letter to Ram Rai Jee ostracizing him for having changed the words of a line in Guru Nanak Sahib's shabad :

ਮਿਟੀ ਮੁਸਲਮਾਨ ਕੀ ਪੇੜੈ ਪਈ ਕੁਮਿਆਰ ॥...

and asking him not to show his face. Guru Sahib had written in the letter—‘ਬੇਟਾ ਤੇਰਾ ਕੀਆ ਅਰਥ ਹਮੈਂ ਨਹੀਂ ਸੁਖਾਇਆ । ਅਬ ਤੁਸੀਂ ਮੁਝੇ ਪਿਆਰੇ ਨਹੀਂ ਲਗਤੇ, ਪਾਤੀ ਮਿਲਨ ਸਮੇਂ ਜਿਸ ਪਾਸੇ ਆਪ ਕਾ ਮੂੰਹ ਹੋਏ - ਇਕੋਲੇ ਉਸੀ ਪਾਸੇ ਚਲੇ ਜਾਨਾ, ਯਹਾਂ ਨਹੀਂ ਆਨਾਂ ।’

As a result of this injunction from Guru Sahib, Ram Rai Jee went to Lahore, and apparently was forgiven by Guru Sahib, as related in *Sakhi* # 12 that Ram Rai Jee returned to Lahore from Delhi, and received another letter from his father Gur Har Rai Sahib. This letter, which was brought by Diwan Dargah Mal, exhorts Ram Rai Jee to return to Kiratpur. According to Kaushish, it said :

‘ਬੇਟਾ ਤੁਸੀਂ ਏਸ ਕਰੜੀ ਪਰੀਖਿਆ ਮੇਂ ਸੇ ਪੂਰੇ ਉਤਰੇ ਹੋ, ਹੁਣ ਮੇਰਾ ਬਚਨ ਮਾਨ ਕੇ ਕੀਰਤਪੁਰ ਅਇ ਜਾਈਏ ।’

The ‘tough examination’ mentioned here, which Ram Rai Jee had passed, probably, means that he had followed Guru Sahib's injunction to the letter, went to Lahore – the direction he was facing, and had stopped receiving offerings from the



Sangat. As a result of the second letter Ram Rai Jee returned with Diwan Dargah Mal to Kiratpur, and presented himself before his father Guru Har Rai Sahib on *Jeth vadi 11 Samvat* 1718 (14<sup>th</sup> May 1661CE os). This is contrary to the commonly held belief that Guru Har Rai Sahib never saw Ram Rai Jee after his performing of miracles in Aurangzeb's court and having changed Gurbani line.

*Saakhi* # 18—Events cover the period of a few days up to the *Jyoti Jot* date of Guru Harkrishan Sahib. Guru Jee sends message of his arrival to the Emperor Aurangzeb through Diwan of Raja Jai Singh, on Thursday, *Chet sudi* 8, 1721 BK (24 March 1664 os). Next day Guru Jee goes in a palanquin to Aurangzeb's court. Guru Jee is offered a *peerha*, and Ram Rai who is also there, in the court accepts Guru Harkrishan Jee as Guru. This is all against the prevalent thought in the Sikh masses. The day after that on *Chet sudi* 10, Saturday smallpox appears on Guru Jee's body. Four days later, on the fifth day, Guru Jee passes on Guruship to 'Baba Bakale' and asks Sikh sangat to offer the symbols of Guruship to 'Baba Sri Tegh Bahadur Jee' "ਇਹ ਗੁਰਿਆਈ ਕੀ ਸਮਗ੍ਰੀ ਬਕਾਲਾ ਗਾਉਂ ਮੇਂ ਲੈ ਜਾਇ ਬਾਬਾ ਸ੍ਰੀ ਤੇਗ ਬਹਾਦਰ ਜੀ ਆਗੇ ਭੇਟਾ ਕਰ ਦੇਨੀ।" If Guru Harkrishan Sahib had named his successor explicitly, then there was no need for Makhan Shah Lubana to go to the numerous claimants of Guruship at Bakala, in his search for the Guru. Obviously, the mention of the ninth Guru Sahib's name here conflicts with the popular Sikh belief that the last words of the eighth Guru Sahib were—"Baba Bakale". Anything other than that seems extrapolation by the author of the *Sakhis* or the *Bhatt Vahis*. In *Saakhi* # 20 incident of 'Guru Ladho Ray' is related. But, this is what *Bhatt Vahi tomar binjlaunton ki* has to say :

“ਮੱਖਣ ਸ਼ਾਹ ਬੇਟਾ ਦਾਸੇ ਕਾ, ਪੋਤਾ ਅਰਬੇ ਕਾ, ਪੜਪੋਤਾ ਬਿੰਨੇ ਕਾ, ਬੰਸ ਬਹੂੜੇ ਸ਼ਾਹ ਕੀ। ਲਾਲ ਚੰਦ ਮੱਖਣ ਸ਼ਾਹ ਕਾ, ਕੁਸ਼ਾਲ ਚੰਦ ਮੱਖਣ ਸ਼ਾਹ ਕਾ, ਸੋਲਜਈ ਇਸਤਰੀ ਮੱਖਣ ਸ਼ਾਹ ਕੀ ਗੋਤਰ ਪੋਲੀਆ ਬਨਜਾਰਾ। ਬਾਸੀ ਮੋਟਾ ਟਾਂਡਾ, ਪ੍ਰਗਨਾਂ ਮੁਜ਼ੱਫਰਾਬਾਦ, ਕਸ਼ਮੀਰ, ਸਾਲ ਸਤਰਾਂ ਸੈ ਇਕੀਸ ਦੀਵਾਲੀ ਤੇ ਸ਼ਨੀਵਾਰ ਕੇ ਦਿਹੂੰ ਬਕਾਲੇ ਨਗਰ ਆਇਆ। ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਮਹਲ ਨਾਮੇ ਕੇ ਦਰਬਾਰ ਮੇਂ ਇੱਕ ਸੈ ਮੋਹਰੇਂ ਭੇਟਾ ਕੀ। ਗੈਲ ਧੂਮਾਂ ਬੇਟਾ ਨਾਇਕ ਕਾਨ੍ਹੈ ਬਿੰਜਲਉਂਤ ਕਾ ਆਇਆ।

—ਭੱਟ ਵਹੀ ਤੋਮਰ ਬਿੰਜਲਉਂਤੋਂ ਕੀ

In the previous *Saakhi* the formal assumption of Guruship by Guru Tegh Bahadur Sahib has been described to have taken place on *Bhadon Amavas* (11<sup>th</sup> August 1664 CE os). But in this *Saakhi* Makhan Shah Lubana makes his obeisance to the Guru Sahib, with an offering of one hundred gold mohars on Saturday, Diwali day, 1721 BK (8<sup>th</sup> October 1664 CE os), about two months after the formal assumption of Guruship by Guru Tegh Bahadur Sahib. Divali during that year had, indeed, occurred on Saturday, *Katik vadi* 14.

*Saakhi* # 21—Again, contrary to the currently prevalent view, Guru Tegh Bahadur Sahib was not refused entry into the Harmandir Sahib complex. According to Kaushish, Guru Sahib alongwith Makhan Shah and others visited Harmandir Sahib on Maghar Poornma (23<sup>rd</sup> November 1664 CE os). Earlier in this *Saakhi*, it is related that Guru Jee went to Kot Guru Har Rai on the *satarmi* of Mata Bassi, which took place on *Kartik sudi* 5. The events in this *Saakhi* cover the period *Katik vadi* 4 to Poh poornma. There is no mention of Guru Nanak Sahib's *parkash purv* celebration, which according to Katik poornma was only 10 days after the Guru Jee's presence at Kot Har Rai.

*Saakhi* # 22 - Some of the events narrated in this *Saakhi* are related in similar fashion in *Saakhis* 23 to 32 in *Malwa Des Rattan Di Saakhi Potbi*. In that book there is a mention of celebration of Guru Nanak Sahib's *parkash purb* on *Katik pooranmashi*.

### ***Paaths of Adi Guru Granth Sahib***

Throughout the book, except at one place, wherever the *paath*—recitation—is mentioned, it is *Sehaj Paath* (non-continuous recitation). Mention of *Sehaj Paath* in a number of *saakhis* shows that the practice of performing *Sehaj Paath* after the passing away of a person had been well established by the time of Guru Tegh Bahadur Sahib. *Saakhi* # 72 relates that on the *satarmi* of Mata Jeet Koir Jee, and later on of Mata Hari Jee wife of Baba Sooraj Mal Jee, *sehaj paaths* were done. However, in *Saakhi* # 103 it is mentioned that Guru Gobind Singh Sahib asked the Sikhs to perform *Akband Paath*

(continuous non-stop recitation to completion), which was completed on *Kartik sudi* 5, 1763 BK<sup>18</sup> (30th October 1706 CE os), the day Guru Jee departed from Damdama Sahib on his journey to the south. Kaushish writes, “ਸਤਿਗੁਰਾਂ ਦੱਖਣ ਦਿਸ਼ਾ ਜਾਨੇ ਸੇ ਤੀਨ<sup>19</sup> ਦਿਵਸ ਪਹਿਲੇ ਭਾਈ ਮਨੀ ਸਿੰਘ ਸੇ ਬਚਨ ਹੋਆ, ਸ੍ਰੀ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਲੈ ਆਈਏ ਅਸਾਂ ਅਖੰਡ ਪਾਠ ਕਰਾਨਾ ਹੈ।” This sentence, obviously, implies that Sikhs must have been already familiar with the performance of *Akband Paath*. According to Kaushish, Guru Jee reached Kalayat on *Poh sangrand* (30<sup>th</sup> November) stopping at various places during the journey. Again, it is interesting to note that *Kartik pooranmasbi* occurred on 9<sup>th</sup> November, 10 days after Guru Jee left Damdama Sahib, yet there is no mention of the celebration of Guru Nanak Sahib’s *parkash purb* during this journey.

*Saakhis* vis-à-vis Sahibzada Ajit Singh

*Saakhi* # 76—Sahibzada Ajit Singh’s marriage to Bibi Tara Bai takes place on *Magh sudi* 1, 1761 BK (15<sup>th</sup> January 1705 CE os).

*Saakhi* # 77—After some time Bibi Tara Bai, who was expecting, was sent to Agra via Delhi. A dazzling baby boy was born to her on *Poh sudi* 5 (9<sup>th</sup> December 1705 CE os), and Mata Sunder Saroop Kaur gave him the name Hathi Singh<sup>20</sup> (ਹਠੀ ਸਿੰਘ). Birth of Hathi Singh, according to this account took place two days after the martyrdom of Sahibzada Ajit Singh. However, Bhai Kahn Singh Nabha in *Mahan Kosh* describes Hathi Singh as son of Ajit Singh the adopted son of Mata Sundri Jee.

18. ਮਾਲਵਾ ਦੇਸ਼ ਰੱਟਨ ਦੀ ਸਾਖੀ ਪੁਸਤਕ ਦੀ ਸਾਖੀ 105 ਵਿੱਚ ਵੀ ਇਹੀ ਤਾਰੀਖ ਦਿੱਤੀ ਹੋਈ ਹੈ - “ਚੜ੍ਹੇ ਕੱਤਕ ਕੀ ਸੁਦੀ ਤਿਥਿ ਪੰਚਮੀ ਦਿਨ ਵੀਰਵਾਰ, ਸਵਾ ਪਹਿਰ ਦਿਨ ਚੜ੍ਹੇ ਕੂਚ ਕੀਆ।” ਪੁਸਤਕ ਦੇ ਐਡੀਟਰ ਦੇ ਵਿਚਾਰ ਅਨੁਸਾਰ ਇਹ ਪੁਸਤਕ 1880 ਸੰਮਤ (1823-24 ਸੰਨ) ਦੇ ਨੇੜੇ ਦੀ ਲਿਖਤ ਹੈ।

19. Obviously, it is two days before departure and not three days. In popular parlance, in Punjabi language, when we say third day from today, it implies 2 days after today. Similar interpretation applies for days before today.

20. ‘ਹਠੀ ਸਿੰਘ ਬੇਟਾ ਅਜੀਤ ਸਿੰਘ ਕਾ, ਪੋਤਾ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਮਹਿਲ ਦਸਮੇਂ ਕਾ, ਪੜਪੋਤਾ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਕਾ, ਬੰਸ ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਜੀ ਕੀ, ਸੂਰਜਬੰਸੀ, ਗੋਸਲ ਗੋਤਰ, ਸੋਢੀ ਖਤਰੀ, ਬਾਸੀ ਅਨੰਦਪੁਰ, ਪਰਗਨਾ ਕਹਿਲੂਰ, ਸੰਮਤ ਸਤਰਾਂ ਸੈ ਬਾਸਨ ਪੱਖ ਮਾਸੇ ਸੁਦੀ ਪੰਚਮੀਂ ਕੇ ਦਿਹਾਂ ਆਗਰਾ ਨਗਰੀ, ਪਰਗਨਾ ਮਥੁਰਾ ਭਾਈ ਸਰਧਾ ਸਿੰਘ ਬੇਟਾ ਮੋਹਕਮ ਦਾਸ ‘ਗੁਲਾਟੀ’ ਅਰੋੜਾ ਕੇ ਗ੍ਰਹਿ ਮੇਂ ਹੂਆ। ਗੁਰੂ ਕੀ ਕੜਾਹੀ ਕੀ। ਅਥਿਤ ਗਰੀਬ ਗੁਰਬੇ ਕੇ ਮਾਨਾ। —ਭੱਟ ਵਹੀ ਦੱਖਣੀ, ਖਾਤਾ ਹਜਵਾਤ ਆਂਬਿਆਨੋਂ ਕਾ

## Battle of Chamkaur Sahib

*Saakhi* # 78—Guru Jee leaves Anandpur fort on night of 6<sup>th</sup> Poh (5<sup>th</sup> December). According to Kaushish, the battle at Chamkaur took place on 8<sup>th</sup> Poh (7<sup>th</sup> December 1705 CE os). Poh 8 is the date when martyrdom day of elder Sahibzadas is observed throughout the Sikh world, even though some historians give the middle of Maghar, as the date when Guru Jee left Anandpur Sahib.<sup>21</sup> Historians are also divided on the year of the battle—8<sup>th</sup> Poh 1761 BK or 8<sup>th</sup> Poh 1762 BK. Guru Jee's letter to Aurangzeb mentions :

*Chiraghe Jabane shudab burqa posh  
Shabe Shab braamad hamah jalvah josh*

.....  
*Na pecheedab mooaye na ranjeedab tan  
Keb beroon khud aavard Dushman Shikan*

concerning the time of his leaving the fortress of Chamkaur. The couplets written in Persian language are part of the letter written to Aurangzeb, mean when the lamp of the world put on the veil (sun had set), and the king of night had came out with splendour (moon had risen), the Destroyer of Enemies (Akal Purkh) brought me out without any injuries to the body (ਵਾਲ ਵਿੰਗਾ ਨਹੀਂ ਹੋਇਆ). Guru Sahib left the fortress when the moon was up, and not in the middle of dark night as mentioned by Dr Hari Ram Gupta and some other historians. Now, let us examine the date of 8<sup>th</sup> Poh in both 1761 BK and 1762 BK, in this context, and see which one better fits the first couplet. 8<sup>th</sup> Poh 1761 BK (7<sup>th</sup> December 1704 os)

Sunset at Chamkaur Sahib	5:26 p.m.
Moonrise at Chamkaur Sahib	11:43 p.m.

21. ਸੰਮਤ ਸਤਰਹ ਸਹਸ ਸੁ ਮਧਿ । ਮਾਘ ਇਕਾਹਠ ਭਯੋ ਸੁ ਜੁਧ ।  
ਤਬ ਕਰੁਨਾਨਿਧ ਕੀਯੋ ਪਯਾਨਾ । ਸੁਖਾ ਸਿੰਘ ਸੁਨਿਓ ਇਮ ਕਾਨਾ ।੧੪।  
—ਸੁੱਖਾ ਸਿੰਘ, *ਗੁਰਬਿਲਾਸ ਪਾਤਿਸ਼ਾਹੀ* ੧੦, ਭਾਸ਼ਾ ਵਿਭਾਗ ਪੰਜਾਬ, ਪੰਨਾ 310.  
“15 ਮੱਘਰ ਸੰ: 1761 ਬਿ: ਨੂੰ ਅਰਦਾਸਾ ਸੁਧਾ ਕੇ ——— ਕੀਰਤਪੁਰ ਵੱਲ ਤੁਰ ਪਏ ।”  
—ਗਿਆਨੀ ਗਿਆਨ ਸਿੰਘ, *ਤਵਾਰੀਖ ਗੁਰੂ ਖਾਲਸਾ* (ਭਾਗ ਪਹਿਲਾ), ਭਾਸ਼ਾ ਵਿਭਾਗ ਪੰਜਾਬ, ਪੰ: 1005.  
“Fighting (at Chamkaur Sahib) began early next morning, namely 17<sup>th</sup> *Maghar Sambat* 1761..” - Khazan Singh, *History of the Sikh Religion*, Director Languages Department, Punjab, p. 189.

8<sup>th</sup> Poh 1762 BK (7<sup>th</sup> December 1705 os)

Sunset at Chamkaur Sahib 5:26 p.m.

Moonset at Chamkaur Sahib 7:28 p.m.

Of the two dates, 8<sup>th</sup> Poh 1761 BK is more likely, since, the moon rose close to midnight, while on 8<sup>th</sup> Poh 1762 BK, the date given in the *Saakbian*, the moon had set just about 2 hours after sunset, and this is in conflict with the first couplet. But, if we accept 8<sup>th</sup> Poh 1761 BK, then an extra year gets added to the sojourn of Guru Sahib in *Malwa Desh*, which would remain, unexplained. Perhaps, Guru Jee stayed much longer in Damdama Sahib, than the period mentioned in *Malwa Desh Rattan ki Saakhi Pothi* - 9 months, 9 days, 9 *gharis*, and 9 *palas*<sup>22</sup> (!).

### Martyrdom of Guru Tegh Bahadur Sahib

*Saakhi* # 28-33—Pt. Kirpa Ram alongwith sixteen Brahmins from Kashmir had audience with Guru Tegh Bahadur Sahib on 25<sup>th</sup> May, 1675 CE os to seek help against Aurangzeb's oppression and forcible conversions to Islam. "Guru Jee reassured them saying, Baba Nanak shall help them." Guru Jee chalks out his plan and, according to Kaushish, passes on Guruship to Guru Gobind Singh Sahib on 8<sup>th</sup> July 1675 CE os<sup>23</sup>, and departs for Delhi, along with Bhai Mati Das, Bhai Sati Das, and Bawa Dyal Das. On 12<sup>th</sup> July Guru Jee was arrested near Ropar and was kept in a cell for more than 3 months awaiting orders from Delhi. Guru Jee, locked in an iron cage, was taken to Delhi alongwith his Sikh companion prisoners. The party reached Delhi on 4<sup>th</sup> November 1675 CE os. Guru Jee was

22. *Ghari* - Measure of time - there are 60 *gharis* in a day. One *ghari* is of 24 minutes duration (in civil use it may have been of twenty-two and a half minutes duration—ਆਠ ਜਾਮ ਚਉਸਠਿ ਘਰੀ ਤੁਅ ਨਿਰਖਤ ਰਹੈ ਜੀਉ॥—ਸਲੋਕ ਭਗਤ ਕਬੀਰ ਜੀਉ ਕੇ—here, day is given as consisting of eight *pehars* or 64 *gharis*). A *pala* is 24 seconds long. It is rather strange that Guru jee's stay was measured to that accuracy, in the absence of quartz watches! This certainly, is a case of 'affected precision'.

23. "ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਮਹਲ ਨਾਮਾਂ ਕੋ ਨੂਰ ਮੁਹੰਮਦ ਖਾਨ ਮਿਰਜ਼ਾ ਚਉਕੀ ਰੋਪੜ ਵਾਲੇ ਨੇ ਸਾਲ ਸਤਰਾਂ ਸੈ ਬਤੀਸ ਸਾਵਨ ਪ੍ਰਵਿਸ਼ਟੇ ਬਾਰਾਂ ਕੇ ਦਿਹੂ ਗਾਮ ਮਲਕਪੁਰ ਰੰਘੜਾਂ, ਪਗਣਾ ਘਨੌਲਾ ਸੇ ਪਕੜ ਕੇ ਸਰਹੰਦ ਮੇਂ ਪਹੁੰਚਾਇਆ। ਗੈਲੋਂ ਦੀਵਾਨ ਮਤੀਦਾਸ, ਸਤੀਦਾਸ ਬੇਟਾ ਹੀਰਾਮੱਲ 'ਛਿੱਬਰ' ਬਲਉਤ ਕਾ ਪਕੜਾ ਆਇਆ।"

—ਭੱਟ ਵਹੀ ਮੁਲਤਾਨੀ ਸਿੰਧੀ

produced before Governor of Delhi. After Guru Jee's refusal to perform any miracle, or to accept Islam his three devoted Sikhs Dyal Das, Mati Das, and Sati Das were put to death, and finally on the afternoon of Thursday, 11<sup>th</sup> November, 1675 CE os Guru Jee was executed with a blow of sword. Kaushish's version agrees with that of most of the modern historians—including Dr Ganda Singh—who mention that Aurangzeb was at Hassan Abdal<sup>24</sup> at the time of Guru Jee's execution. Nevertheless, the execution must have been carried out on Aurangzeb's orders to the Governor of Delhi. This contradicts the traditionalists' view that Guru Jee 'caused' himself to be arrested at Agra, that Aurangzeb saw Guru Jee in Delhi at that time and offered Guru Jee the three options—to perform any miracle or convert to Islam or be prepared for death.

### Guru Sahiban's visits to Hardwar

Guru Sahiban visited Hindu sacred places, to meet people, to dispel ignorance, and to preach Sikhism. Many people converted to the new faith. As a result Sikhism spread even in far away places from Punjab. Guru Sahiban did not go there to take the so-called 'sacred dip' in the Ganga as a devotee, as the *Bhatt Vabis*<sup>25</sup> make out. Gurbani emphasises the futility of the external ritual bathing in no uncertain terms.

Having said all that, *Guru Kian Saakhian* in English translation by Prof. Pritpal Singh Bindra, who has already done a great service to the English reading public by his translation

24. Aurangzeb had left Delhi on 11<sup>th</sup> Muharram 1085 AH (8<sup>th</sup> April 1674 CE os), and remained at Hassan Abdal from 2 Rabbi-ul-sani 1085 AH (27<sup>th</sup> June 1674 os) to 15 Shawwal 1086 AH (22<sup>nd</sup> December 1675 CE os) - Saqi Musta'ad Khan, *Maasir-i-Alamgiri*, Editor, Fauja Singh, (Punjabi Translation—Darshan Singh Awara), Punjabi University, Patiala, pp. 114,115,129.

25. “ਲਿਖਤੰ ਤੇਗ ਬਹਾਦਰ ਬੇਟਾ ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਜੀ ਕਾ, ਬਾਸੀ ਕੀਰਤਪੁਰ ਤਅੱਲਕਾ ਰਾਜ ਕਹਿਲੂਰ, ਸੰਮਤ ਸਤਰਾਂ ਸੈ ਤੇਰਸ, ਮਾਘ ਮਾਸ ਕੀ ਪੂਰਨਮਾ ਕੇ ਦਿਵਸ ਸ੍ਰੀ ਗੰਗਾ ਜੀ ਆਏ। ਸਾਬ ਮਾਤਾ ਨਾਨਕੀ ਜੀ ਆਏ, ਸਾਬ ਇਸਤਰੀ ਮਾਤਾ ਗੁਜਰੀ ਜੀ ਆਈ ਸਣੇ ਸੰਗੀ ਸਾਥੀਆਂ, ਸੁਖ ਦੇ ਇਸ਼ਨਾਨ।” —ਪੰਡਾ ਵਹੀ ਭਵਾਨੀ ਦਾਸ, ਹਵੇਲੀ ਸੋਢੀਆਂ ਹਰਿਦੁਆਰ—The date of visit is 19<sup>th</sup> January, 1657 CE os, which is a few years before the assumption of Guruship by the ninth Guru. “ਲਿਖਤੰ ਗੁਰੂ ਗੋਬਿੰਦ ਦਾਸ ਜੀ ਬੇਟਾ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਕਾ, ਸੋਢੀ ਖਤਰੀ ਬਾਸੀ ਚੱਕ ਨਾਨਕੀ ਤੱਲਕਾ ਰਾਜ ਕਹਿਲੂਰ। ਸੰਬਤ 1751 ਚੇਤਰ ਮਾਸ ਕੀ ਪਹਿਲੀ ਕੇ ਦਿਵਸ ਗੰਗਾ ਜੀ ਆਏ, ਸੁਖ ਕੇ ਇਸ਼ਨਾਨ।.....” ਪੰਡਾ ਵਹੀ ਭਵਾਨੀ ਦਾਸ, ਹਵੇਲੀ ਸੋਢੀਆਂ, ਹਰਿਦੁਆਰ।

into English of 'Chritropakhyan' in *Dasam Granth* and Bhai Nand Lal Goya's Persian *ghazals*, is a very readable account of the events as they unfold during the 90 years of the Guru period it covers. The reader, as he goes through one *Saakhi* to the next, feels joining the *sangat* following in the Guru's footsteps from village to village, feels the devotion of the Sikhs for their Gurus, watches the sacrifices of the Sikhs, and Guru Jee showering his blessings upon the Sikhs of the locality—from the humblest to the rulers of the area, gracing devotees' houses in their moments of happiness and consoling on bereavement, and settling disputes between the locals. It is a journey the reader vicariously participates in. Now, enjoy this wonderful journey. I have !

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#### Post Script

In the introduction as well as in the annotations, I have used *Jantri 500 Years* for conversion from Bikrami dates to the Common Era dates. The ending time of *tithis*, and *nakshatras* where given have been calculated using methods of the *Surya Siddhanta*. Time of sunrise, sunset, moonrise, and moonset where given have been calculated using modern astronomical formulas. I have taken lots of care to insure accuracy, but 'ਭੁਲਣ ਅੰਦਰਿ ਸਭੁ ਕੋ ਅਭੁਲੁ ਗੁਰੂ ਕਰਤਾਰੁ ॥'—to err is human. If the reader finds an obvious slip or an error, I shall be grateful if it is brought to my notice. Also, I shall be very glad to answer any question about any date given in this book.PSP





## ***GURU KIAN SAAKHIAN***

Tales Concerning the Sikh Gurus

### **1. Here goes the tale of the Rajas from the Hills**

Once a religious festive occasion was held with great pump and show on *Nimani Ekadsbi*<sup>1</sup> (May-June) at Kiratpur. News of the arrival of Guru Hargobind Jee from Kartarpur brought the devotees overwhelmingly from far and near. From the village of Ramdas, Bhana of Budha's lineage came alongwith a multitude of worshippers. From Alipur Shamali, Bhai Ballo's Mai Das came, accompanied by the people of Multan. From Duburjee came Anmbiye's Kaula. From (village) Bhai-Ke-Fafeyan, Behlo came, along with the people of Sialkot. Raja Kalyan Chand came from Kahlur. Accompanied by the son Tara Chand, from Handoor, Himat Chand came and brought Diwan Chand along with him. Sikh worshippers from Chamba arrived. They all presented their offerings and had *Darshan*, the glimpse, of Guru Jee.

Bhai Nannu, the Sikh, stood up and beseeched, "Maharaj,

1. The lunar month has two *paksbas*, the bright half called *sudi*, and the dark half called *vadi*. Each *paksba* has 15 tithis. The eleventh *tithi* in each *paksba* is called *ekadsbi*. *Ekadsbis* have special names assigned to them. *Jeth sudi* 11 is called *Nirjala Ekadsbi*, popularly known as *Nimani Ekadsbi*. The date cannot be converted precisely to the Common Era (CE) date, since the year of the Bikrami date is not given. However, the range of dates for *Jeth sudi* 11 during Guru Hargobind Sahib's guruship (1606-1644 CE os) was 12 May to 9<sup>th</sup> June old style (os - Julian calendar). There is a mention of *Nimani ekadsbi* fair in the book *Malwa Des Rattan Kian Saakhian* also. The range of dates for *Nimani Ekadsbi* these days is 29<sup>th</sup> May to 26<sup>th</sup> June Gregorian. *Nimani Ekadsbi* date used to be the cutoff date for the transfer of cultivation rights and land rights from one farmer to the other. Since, *Nimani Ekadsbi* date changes from year to year in the Common Era calendar, the transfer date was fixed as 15<sup>th</sup> June sometime during the British rule.

what have these Rajas done for which they are facing such adversity for many years in the fort of Gwalior? What generosity had they shown now for which they are earning praises throughout the Hills? *Ghareeb Niwaz* (The Benefactor of the Poor), please eliminate the doubts from my mind.'

Guru Hargobind Sahib expounded, "Bhai Sikh! You have asked a relevant question. These Rajas had their leader named Lohdiya who had, once, come from the East. He had meditated enough in his life heretofore. He had been a very benevolent person and, on his arrival, the Gujran-people welcomed him enthusiastically and provided him shelter.

"In the ancient times, in the clan of these Gujran-people, there was an amiable person called Jasbir. Lohdiya was fond of hunting. One day when he was ready to leave, Jasbir, the head of the village, came along too. They took their positions outside at the hamlet of Kahlur. When Lohdiya enquired, Jasbir told; This hamlet was very auspicious; Here, the sage Bhardwaj Rishi had been meditating; He had heard from the elderly that one-day when he (Rishi) was in meditation and his cow was grazing outside the cottage; a lion saw her and leapt upon. The cow downed the lion and killed it. A few ages after this incidence, a fight was ensued between a goat and a cheetah and being beaten by the goat, the cheetah had run away. In the same hamlet, in addition to Bhardwaj Rishi, a Raja by the name of Kahlur, meditated. He was their ancestor. The people here do talk a lot about him. The same Raja gave the name Kahlur to this hamlet," Guru Jee had explained.

Guru Jee added, "Bhai Nanoo, in the same hamlet, in due period of time, Lodhiya got a fort built and, then, a few thousands years went by. The same Raja had got the abode of Naina Devi constructed and, thereafter, raised the Fort of Handoor. Raja Kalyan Chand Kahluri and Raja Himant Chand Handoori are the descendants of Lohdiya. Raja Kalyan Chand erected a Fort at the border of Handoor by the name of Kaliyanee Fortress. He also founded a village, which was given the name of Kote (the fortress) Kalyan. This place became the cause of infraction."(1)

## **2. Here goes the tale of Kalyan Chand Kahluri and Raja Himmat Chand Handoori**

Guru (Hargobind) Jee said, “Bhai Nanoo ! Raja Narain Chand was the ruler of Handoor. He was killed at the hands of Raja Kalyan Chand. On his death, Himmat Chand ascend the throne of Handoor. The destiny prevailed and Emperor Jehangir summoned both the Rajas of Handoor and Kahlur to Lavpur (Lahore.) On their arrival he accused them of assisting (the rebel prince) Khusro. He imprisoned them both and sent them to fort of Gwalior. From Gwalior only the lucky one could escape.

“Bhai Sikho (Brethren Sikho), only the one with some luck comes out alive from the fort of Gwalior. There were 103 detainees in the fort out of which 52 were the ones who were confined for long terms. Hari Das was Daroga (the Jailor) of the fort of Gwalior; he was a Sikh of the Guru. From the country of the Punjab, he used to be visited by Bhai Gurdas, Bhai Balloo, Bhai Parana, and Bhai Keertiya et al.

“One day, Hari Das Daroga came to us and said, ‘Sache Patshah ! when the Emperor Jehangir sleeps in his palace, he faces dreadful creatures coming into his dreams. While asleep he hears the weird voices, ‘The Pir of Hindustan, whom you have imprisoned in the Fort, you should go and release him.’ The Emperor consulted the astrologers. They told him, ‘Maharaja, in your imprisonment there is some godly entity, and you must release him.’

“Another day the Daroga came again and said, ‘Sache Patshah, Wazir Khan has come from Delhi with an order of your release’ and asked, ‘Now what command is yours for me?’ On the other hand the remaining Rajas, on hearing about our release were feeling remorseful. They all came and bowed down on our feet saying, ‘Oh, *Ghareeb Niwaz*, if you went away then no one will liberate us. Kindly get us our freedom before you leave us.’

“Bhai Sikha, we appeased all those; called in Wazir Khan and told him, ‘Unless these detainees are released, too, we are not leaving the place.’ On hearing this Wazir Khan left the Fort

of Gwalior and went back to Delhi and told the Emperor, 'The Pir has told me that he would not accept the release till everybody was released from the Fort.' After listening to the entire story, the Emperor wrote an order, 'All those with a limited number of years remaining should be released. And, from the long term ones, those who can hold the flair of garment of the Pir, could go out as well.' Wazir Khan taking such as order walked his way and came to the Fort.

"Wazir Khan handed over the order to the Daroga. As per the order, all the internees with short-term sentences came out of the Fort reciting, 'Praise be with Guru Nanak.' I consoled all the long-term detainees and asked the Daroga what orders the Emperor had passed for the remaining one hundred. The Daroga, with folded hands said, 'Sache Patshah, you are the knower of all. It is mentioned in the Royal Order that all those, who can hold on to your apron, could go with you.' Bhai Nanoo ! I told Hari Das that I have acquiesced what the Emperor has delineated. We would abandon the Fort on the day after tomorrow. The Daroga was the Sikh of the Guru. We asked him to get us an apron with one hundred one flares. In the morning, each Raja held on to a flare and this way I got all the Rajas emancipated." (2)

### **3. Here goes the tale of Nawab Nasir Ali Khan of Ropar**

It was the festival of Divali<sup>2</sup> (October) in the city of Kiratpur. Sikh congregations came from far and near to have the *Darshan* of Guru Jee. Raja Himmat Chand Handoori accompanied by Diwan, the Minister Dharam Chand came to the Darbar of the Guru. With folded hands he supplicated, "Jee, *Gbareeb Niwaz* (the-Benefactor-of-the-Poor), Nasir Ali, the Nawab of Ropar has raided us many times. Kindly bestow us with your help." (Guru Hargobind Sahib) expounded, "When the Nawab raids again you come and let us know." The Raja

2. Divali Purv is held on *Kartik Amavas*, but occasionally one day before. Here too, the year is not given. The range of *Kartik Amavas* dates during Guru Hargobind Sahib's guruship was 2<sup>nd</sup> Oct to 30<sup>th</sup> Oct (os).

returned to Handoor. After many years had gone by, the Nawab snatched away the territory beyond (Rivulet) Sirsa. Raja Himmat Chand sent the Minister to Kiratpur to (Guru Hargobind) and requested for help. Guru Jee sent his son Gurditta alongwith one hundred selected horse-riders to assist the Raja. Gurditta reached the banks of Rivulet Sirsa on first of *Sawan* in the *Samvat* 1692 (1<sup>st</sup> July 1635 CE os) alongwith Raja Himmat Singh<sup>3</sup>.

In the third watch of the day, both the sides fought in the fields of Gujran. From both sides, the slogans of ‘catch them’ and ‘kill them’ echoed. No efforts were spared. Nawab’s nephew, Mohammed Beg, being defeated at the hands of Banda Marwaha, ran away from the field. With the help of Gurditta Jee, Himmat Chand chased them upto the place called Malikpur Ranghran. After facing heavy losses, he went back to his abode in Ropar. Later on, he learnt from the Nawab of Ropar that the Guru at the Kiratpur had assisted Himmat Chand, which had caused their rout. The counsellors, present there, advised, “It is not now appropriate to keep enmity with the Raja. Sire Khan ! we must compromise; as this Guru is the one who has given many defeats to the royal armies.

“This Guru (Hargobind Sahib) has come down and has established a settlement beside the town of Handoor. All the Rajas of Kahloor act as supplicant at his portal. This is the throne of Nanak Shah. To whom both the Hindus and the Muslims pay their obeisance. Guru is our neighbour; we must maintain good terms with him. Rest, all depends upon the will of Sire Nawab, we can only make the suggestion.” The Nawab took their advice in good terms. He called Sardar Shamus Khan, the leader of Kote Pathana and sent him to Guru Jee at Kiratpur. He presented to Guru Jee the letter given to him by the Nawab of Ropar. Guru Jee responded, “Shamus Khan, we don’t intend to see enmity in between those two. They should remain confining to their own boundaries. It is better in their own

3. *Bhat Vahi Talaunda*, Pargana Jeend: Baba Gurditta, son of Guru Hargobind, The sixth Guru, grandson of Guru Arjan, Great Grandson of Guru Ram Das Jee, lineage of Baba Hari Das Jee Kee.

interest.” Guru Jee persuaded the both to cooperate. Later on Nawab Nasir Ali Khan invited Guru Jee at his abode in Ropar. Realizing his cordiality, Guru Jee extended his visit to his residence.

Nawab Nasir Ali Khan received Guru (Hargobind) Jee with great honour. Alongwith his family, he begged for blessings at his feet. (Guru Jee) expounded, “Khan Jee, by intensifying dispute, agony is enhanced and the peace never prevails. Consequently, it is better to remain in friendship.” Once, after visiting Nasir Ali Khan, Satguru Jee came to Chaudhry Shamus Khan in the vicinity of Kote Pathana. Hearing the news of Guru Jee’s arrival in the town of the Pathans, the Sikh devotees arrived from all the four directions to have *Darshan* of Guru Jee. A few came with some motives and others, with some other inclinations. Guru Jee appeased everyone’s sentiments. For two days Guru Jee stayed in the house of Chaudhry Shamus Khan.(3)

#### **4. Here goes the tale of travel to the town of Lakhmipur and marriage of Sri Har Rai Jee.**

An old Brahmin lady of Lakhmipur, whose name was Lakhmi, used to weave coarse-cloth with her own hands and present it to Guru (Hargobind Sahib) Jee every year. Because of her old age, her visits to Kiratpur were diminished. She was excited to have *Darshan* when she heard that Guru Jee had come in the village of Kote Pathana. All-knowing Guru Jee perceived her longing and, taking a Bhai Keertaniya (a hymn-singer) alongwith, he came to the village. Entering her house Keertaniya called, “Mother Dear, Guru Jee, for whom you have been aspiring, has arrived.” Seeing Guru Jee she perceived extreme happiness. Her joy knew no bounds. Putting both her hands on his feet and bowing her head, she paid her obeisance. Hearing the news of Guru Jee’s visit to the house of Mata Lakhmi, all the young and the old of the village came forward. Mata Lakhmi prepared pot of rice and lentil and served Guru Jee. In the late afternoon when Guru Jee took leave then Mata

Jee bowed and presented the coarse-cloth with five rupees on it. Leaving Lakhmipur, Guru Jee came back to Kiratpur.

One day, Daya Ram Silahi Khatri came to Kiratpur from Aroop Nagri. He had betrothed his daughter Sulakhni with Har Rai Jee. In the third year he got a letter written and sent it to Kiratpur. Silhian Prohit (the family priest and go-betweens) walked from Aroop Nagri and reached Kiratpur. Mata Bassi (Guru Hargobind Sahib's wife) was reciting *Sri Granth Sahib* alongwith both the sons (Sri Dhir Mal and Sri Har Rai). Diwan (Minister) Durga Mal arrived there along with the priest. Mata Jee offered him a seat. Diwan read out the whole letter and said, "Auspicious day for the felicitous marriage of Har Rai Jee is on 17<sup>th</sup> of the month of *Haar* of *Samvat* 1697 (14<sup>th</sup> June 1640 CE os), and, preparations should be made accordingly." The marriage party started to get ready to go from Kiratpur to Aroop Nagar. Guru Hargobind Jee familiarised his son, Ani Rai, with all the procedure. In the marriage party, Sri Sooraj Mal, Sri Tegh Mal, Sri Dhir Mal and all the others came.

Starting from Kiratpur and crossing rivers Satluj, Beas and Ravi, they reached the town of Aroop Nagri. Daya Ram Silahi welcomed them overwhelmingly. Next day his daughter Sulakhni was married to Har Rai Jee. On third day the palanquin departed from Aroop Nagri and, along with the marriage party, reached Kiratpur. Overjoyed at marriage of her son, Mata Bassi performed all types of auspicious omens. She, open heartedly, distributed alms to the needy. After staying five days in Kiratpur, the palanquin was returned to Aroop Nagri. After spending a few years in Aroop Nagri, Daya Ram left for Kote Kalyanpur. Next year on *Assarh* sudi 3 *Samvat* 1699<sup>4</sup> (20<sup>th</sup> June 1642 CE os), the palanquin of daughter Sulakhni was departed in *Muklawā* (second ceremonial visit of the bride after marriage). In Kiratpur (on arrival) Mata Bassi sought the blessings, and the poor had abundant alms.(4)

4. 'Next year' would be 1698 Bikrami (BK) and not 1699 BK, also the author has mistakenly written 'ਸਤਰਾਂ ਸੈ ਨੜਿੰਨੋ' which makes the year out by a century. The converted date is for 1699 and not for the 'next year'. *Assarh* sudi 3, 1698 BK was on 1<sup>st</sup> July 1641 os.

## **5. Here goes the tale of Sri Ram Rai, Bibi Roop Koir and the birth of Sri Harkrishan Jee.**

On Monday, *Chet vadi 5, Samvat 1703*, (15<sup>th</sup> March 1647 CE os), Mata Sulakhni was auspiciously blessed. Just when the last watch of the night was in, she was bestowed with a wondrous child. The Grandmother Bassi summoned the Pundit. He came in, and after calculating the auspicious time, *nakshatra* and planets, named the boy as Ram Rai. When Guru Har Rai Jee looked at the face of the boy, he spontaneously, declared, "His pronouncements will always be fulfilled. He will be very popular in the world. He has been sent by the Creator and (he) is His Kindly Light. We assign him the name of *Karta Purkh*, the Creator Being. When Ram Rai attained the age of three, both the mother and the grandmother knew no bounds on hearing his toddler talks. He was adored by everybody. Looking at moon-like face the whole family felt extremely happy.

After Sri Ram Rai Jee, Mata Sulakhni gave birth to a daughter on the 7<sup>th</sup> *sudi* of *Baisakh Samvat 1706* (9<sup>th</sup> April 1649 CE os). Like Ram Rai, she was very pretty. Grandmother Bassi gave her the name of Roop Koir. When Ram Rai was five years old, the Grandmother sent him to a school. Diwan Durga Mall took charge of his education. When Sri Ram Rai was six years old, Mata Sulakhni, blessedly, conceived again. In *Samvat 1709*, on *Sawan vadi 10* (20<sup>th</sup> July 1652 CE os), at one and a quarter watch before the end of the night, a miraculous boy was born. Mata Bassi sent for the family Prohit, the priest. After calculating the auspicious moments and *nakshatra*, the boy was assigned the name of Hari Krishan. After a deep glance at the face, the Pundit became absorbed in thought. On an inquiry from Mata Bassi, he propounded that he (Hari Krishan) epitomised the sign of an incarnation and he would be worshipped in the world as if Lord Krishna had incarnated.

Listening to the address of the Pundit, Mata Bassi was extremely pleased and she gave him huge amount in reward. Now there were three children with whom the grandmother revelled impressively. Mata Bassi would call Sulakhni some



times as Tribeni (the thrice blessed) and some times, as the treasure of benediction. When Ram Rai Jee attained the age of thirteen, Delhi was ruled by Emperor Aurangzeb. In *Samvat* 1716 (1659 CE), Emperor's son Dara Shikoh hurriedly marched towards Lavpur (Lahore). The emperor's army gave him a chase. Dara Shikoh came to seek the shelter at Guru Jee. Then he ran away from Lahore and went towards Multan. From Lahore, Guru Jee, alongwith Suri Khatri, Bhai Sathla, after crossing River Chenab, reached Jalalpur Jattan.(5)

## **6. Here goes the tale of Guru Jee's travel from Jalalpur Jattan to the country of Kashmir**

Hearing the news of Guru Jee's arrival in Jalalpur Jattan, Sikh devotees thronged to the place to have his *Darshan*. People came with variable wishes in their minds. Bhai Sabla, his wife, Soma and the whole family served Guru Jee with absolute mind, body and sole. Satguru spent *chaumasa*—four months<sup>5</sup> (20<sup>th</sup> June to 20<sup>th</sup> October 1659 CE os) in the residence of Bhai Sabla. From there, Bhai Padma led Guru Jee to his town of Duburjee. After spending some time there, Satguru Jee went and remained with Bhai Keertiya in the town of Galotia Khurd. Next year, in *Samvat* 1717( 1660 CE os), (he) celebrated the festival of Baisakhi (28<sup>th</sup> March 1660 CE os) with Raja Shal of the City of Shalkote (probably Sialkote). Bhai Nand Lal, along with his two children, Bhag Mall and Bag Mall, came and had Guru Jee's *Darshan*. After a few days' stay in Shalkote, he got ready to depart on further journey.

Bhai Makhan Shah, who was the Sikh of the Guru, his caravan used to go to the country of Kashmir. Accompanying that caravan, Guru Jee arrived and stayed at the residences of Bhai Dassa, Bhai Arru Ram and *et al*. Then, leaving Sri Nagar, and sojourning the Holi places of Martand, arrived in Bhai

5. One of the ways of division of the Indian calendar year is into 3 seasons of 4 months each, the seasons being—spring, summer, and winter. Each is called a *chaumasa*, but especially the period from *Assarh sudi 11* to *Kartik Pooranmasi* is 'the *chaumasa*'. In 1716 BK 'the *chaumasa*' occurred from 20<sup>th</sup> June to 20<sup>th</sup> October 1659 os. Some consider *chaumasa* from *Assarh 1* to *Kartik 1*.

Makhan Shaw's town of Mote Tande. With the will of God Bhai Dassa, the father of Makhan Shah, had passed away at Mote Tande. After taking leave of Makhan Shah, steadily he travelled through Kashmir and passing through the town of Akhnoor, reached the town of Jammu at the residence of Sri Jamanwant, a devotee of Ram Jee. Hearing the news of his arrival in Jammu, Bhai Kana, alongwith the devotees of the area came for his *Darshan*. Guru Jee satiated the aspirations of everybody.

Departing from the town of Jammu, delivering the sermons and spreading the celestial name, he encamped on a hillock near the town of Pathan Kote. Guru Jee stayed in this town for two days. One day an old lady came for *Darshan* along with her grandson. Guru Jee asked, "Mother Dear, relate to me, what agony is this boy facing?" The mother took a deep sigh and said, "Maharaj, the boy is suffering from rickets and, except me, he has no one else to support." Listening to her heart-rending account, Guru Jee said, "Get water from the cesspool besides the hillock, and sprinkle on his body. He will be remedied. This cesspool is very auspicious, as Sage Battash Rishi has been meditating on its banks." After getting this command, the mother brought water five times and sprinkled it on her grandson. Everybody was astonished when the boy got his affliction removed. All recited, "Praise be to Guru Nanak."(6)

## **7. Here goes the tale of the journey of Sri Karta Purkh (Ram Rai) Jee from Kiratpur to Delhi**

Guru Jee (Guru Har Rai) arrived to stay at Kote Guru Har Rai (Kiratpur) during the last days of *Samvat* 1717 (mid March 1661 CE os). Hearing to the news of Satguru's arrival in the Kote Guru Har Rai (Kiratpur) at the time of *Baisakhi* (28th March 1661 CE os), people, overwhelmingly, surged from all the four directions. On that day, as directed by the Emperor Aurangzeb, Raja of Amber's Minister also made his arrival there. He expressed, "*Ghareeb Niwaz*! you have been summoned by the Emperor to come to his Royal Court. I have come to lead you there. Kindly, get ready." Guru Jee carefully listened to all

his account and asked his Sikhs in attendance, "You go and call Ram Rai. He is going to accompany him to the Court of the Emperor and he should get ready." Satguru enabled his son to take seat in the carriage and said, "We will always be with you, you never be afraid of anything and reply without any fear."

(Guru had) expounded, "My Son, when the Emperor enquires you must reply without any hesitation. Whatever you say, will be truth. I have endowed you all the mundane and spiritual powers from the portal of Guru Nanak." Then he expressed to Gurdas of Bhai Behlo, "You go and fetch *Sri Granth Sahib*. You are going to Delhi with the propitious son. Wherever you encamp on your way, you must contemplate upon *Sri Granth Jee*, Guru Har Rai will guard you. Just revel in the truth." A day after the *Baisakhi* (29<sup>th</sup> March 1661 CE os), Karta Purkh (Ram Rai) took his leave from Kote Guru Har Rai Jee and steadily marched, and, spreading celestial name on the way, they reached Delhi. In the outer precincts, they encamped nearby a waterhole.

When the Emperor heard the news, he sent his Qazi (Muslim Priest) alongwith a dress drenched in poison. All-knowing Baba Jee envisaged that it was doused in poison. After reciting name of the true Guru, he put on the dress. The way a snake is subdued with the touch of sandalwood, the effect of the poison vanished. That was first miracle of Baba Jee. The Emperor was very much astonished. Obtaining a prediction from the Qazi, he arranged a throne on top of a well. After pronouncing Satnam, the celestial name, he took seat above that. The seat became as sturdy as the stones. This was his second miracle.

Emperor asked the Royal Qazi, "What next shall we do?" The Qazi suggested, "Your Excellency, he has been endowed with great occult power. To eliminate him, he should be served cow-meat; his righteousness will fade away from his mind. Whatever power is there in his heart, it will dissipate." The Emperor deemed the Qazi's advice right. He got the beef cooked for Sri Karta Purkh and asked the cook to deliver that

to him. The police-superintendent accompanied him, too. The All-knowing Baba Jee saw it and said, "The Emperor has sent this platter for me. Let me see what is in there?" He pulled the cover away and there appeared flowers all over. This was the third miracle of Karta Purkh.(8)

### **8. Here goes the tale of berries from Mecca**

The Emperor established Sri Karta Purkh's camp at the place of Chandrawal Khera on the bank of (River) Jamuna. Hearing the arrival of Baba Jee, the Delhi's devotees swarmed to the place to have his *Darshan*. One day, the Emperor sent a goat for the community kitchen. Sahib Sri Ram Rai envisaged that there was some malice element in that, too. The goat was killed and Diwan Durgah Mall was told to send its one leg to the Qazi and rest of that to the kitchen. Further order was pronounced that its hide alongwith the remains should be buried. The Diwan acted accordingly. Next day the Emperor invited Sahib Ram Rai Jee and said, "Pir Jee, the goat which was sent to you, was the pet of the prince. He is demanding it back now. What shall we do?" Karta Purkh Jee smiled and asked Diwan Durgah Mall "Diwan Jee, go and get the goat from the dug-out." The goat was standing there on its three legs. On getting the order, Diwan brought the goat back. Sri Karta Purkh Jee said, "Your Majesty, the goat is here. You can check it; it is the same one. The fourth leg of the goat is with your Qazi. You can call him and get it fixed." Observing this, the Emperor felt ashamed. This was the fourth miracle of Sahib.

Once Aurangzeb was coming to Delhi from Agra. Sri Karta Purkh was accompanying him. Somebody gave the berries from Mecca to the Emperor. He said to Sri Ram Rai Jee, "Pir Jee, have some, they have come from Holi Mecca." Baba Jee smiled and pronounced, "These ones which have been bitten by the birds and are unholi. Come, now I will get you holi berries of Mecca." He stretched his arm and gave a handful to the Emperor. These berries were much sweeter than the berries, which were already bitten. The Emperor was very much astonished and said, "Pir

Jee, only you know your own doings.” This was the fifth miracle of All-knowing Baba Jee.

One day, the Royal Priest told the Emperor, “The Hindu Pir, who is staying with you, all his companions speak blasphemously early in the morning. People are uttering discordantly about them. They say that the Muslims body’s dust will definitely burn one day. This is the question of belief, you must ask him. Secondly his name is Karta Purkh, the Creator Being, which also is against the Islamic Code; there is great cacophony of this, too, throughout Delhi. I have performed my duty to inform you. Your Majesty can inquire about the anomalies from the Hindu Pir and eliminate the doubts of the Muslims. There should not be any delay in this matter.”

The Emperor asked Sri Karta Purkh, “Please, Pir Jee, tell us, Guru Nanak was considered to be the Pir of both the Hindus and the Muslims. Why did he utter such sentence, which is recited every morning in your encampment? You, please appease me, it goes like this :

“First Mehl :

“The clay of the Muslim’s grave becomes clay for the potter’s wheel,

“Pots and bricks are fashioned from it, and it cries as it burns,

“The poor clay burns, burns and weeps, as the fiery coals fall upon it,

“O Nanak, the Creator Created the Creation; the Creator Lord alone knows. ||2||”

Listening to this Baba Jee said, “What Nanak Jee has propounded that cannot be denoted as false. I will explain the meaning of these couplets. Note, the pious Muslim, who has acceded to that Almighty, his dust will not burn, just as Bhagat Kabir, Farid, Sadhna, et al. who are reputed as renown hermits. But the Muslim who is dishonest, denies the Celestial Existence, his dust will one day definitely burn. God will never pardon such people and after the demise they will proceed to the hell.”

The Emperor, then, spoke thus, “This has satiated our

misgivings. But there is another problem, which is prevalent among the Muslims, you elucidate, there is only one Allah, the God. There is none other parallel to Him. Then, please tell me, how Karta Purkh (Creator Being) is donated as your name? This name cannot be given to any one except the Almighty God. Like the first problem, please illuminate on this point too so that my doubts are removed." Hearing such words, Baba Jee laughed, "We never ask anybody to address me by calling me Karta Purkh. From my childhood I have been given two names; one is Ram Rai and the other Karta Purkh. You may call me Ram Rai in future." Hearing this the Emperor was much pleased and said, "From today, I will call you by your third name, Pir Ram Rai Jee. This was the name given to Sri Ram Chander, the son of Raja Dasareth; you epitomise him."

### **9. Here goes the tale of the departure of Karta Purkh to the country of the Punjab**

Bhai Gurdas and Kalayna, the prominent Sikhs who were with Baba Jee, they did not admire these interpretations. When they reached in their encampment at Chandrawal Khore, with folded hands, they supplicated, "Maharaj, your interpretation is not upto the expectation of the Guru." Sri Ram Rai replied, "Bhai Sikho, you are right, I have committed a big mistake as I have distorted the meaning. This came out of me inadvertently, not knowingly. My father will forgive me, as he is the embodiment of benevolence."

Diwan Durgah Mal, Bhai Gurdas, Kaliyana and other Sikhs, deeming it to be their duty, and with the permission of Sri Karta Purkh Jee, wrote a letter to Guru Jee at Kiratpur. Taking this written letter, Dariya Singh, travelling all the way, reached Kote Har Rai Jee. Here, the letter given by Diwan Durgah Mall and other Sikhs, was presented to Satguru after due supplication. Guru Jee opened and read the letter, contemplated and replied, "My son Ram Rai, your interpretation is not correct. Endowing all the faculties, we had sent you to Delhi. Why did you not show the dust of the Turk (Muslim) being burnt? You are not favoured by me, this mistake of yours cannot be forgiven."

Taking this letter, Bhai Dariya, after bowing his head before the Satguru, mounted his horse and travelled back towards Delhi. At the end of his journey, he reached at Chandrawal Khore Delhi, paid his obeisance and handed over the letter. At that time Sri Karta Purkh was only fifteen years old. He bowed his head to the letter, embraced it, opened it and then read. Immediately after reading, the tears started flowing. Seeing him in such a condition, everybody's heart throbbed. After some time he opened his eyes, looked towards his congregation of the Sikhs and expounded, "Bhai Sikho, My interpretation of the hymn from Asa Dee Vaar has not been approved by the Satguru. It is true that I have committed a blunder. Now it is not appropriate for us to stay here. Get ready; we are going to our father, Guru Jee. Bhai Sikho, take a lesson from me. I have committed a great breach of the confidence. I have to go and seek pardon for this disobedience."

Next day, on the invitation of the Emperor, Sri Karta Purkh proceeded on hunting. On the way he said, "Pir Jee, please don't go back to Punjab, I won't let you go." Sri Karta Jee replied, "Oh, Emperor, the god-men are not in the obedience of any body. They can go anywhere according to their will." The Emperor said, "Please tell me how can you go?" Hearing this Baba Jee looked above at the sky. It started to rain heavily. Enormous hailstorm was eventuated and the Emperor's companions ran away. Sri Karta Purkh Jee smiled and said, "Don't get beaten with showers of hails, come near me, otherwise you won't save yourself from this calamity." The Emperor heard and came near Baba Jee. He observed that on all sides hails were pouring down but, where Sri Karta Purkh Jee was standing, there, it was all dry. The Emperor was alarmed and realised that he was endowed with some celestial attainment as, where Sri Karta Purkh Jee was standing, neither there was any rain, nor any hails. Lest, he might bring some other adversity, he should not be detained. With folded hands, he said, "I was misguided. You may go anywhere you like. I will not place any hindrance on your way." This was the sixth miracle of Sri Ram Rai Jee.

Coming back to the encampment, next day, Baba Jee took leave of the Emperor and prepared to retire to the country of Punjab. Any gift which the Emperor or any other official gave, he did not accept; through Diwan Dariya Mal he distributed them among the mendicants. Steadily travelling, they reached Kot Pathana (Kotla Nihang) near Ropar. From there Kote Guru Har Rai was only twelve miles. The Guru Jee's horse became obstinate, shot forward and stood near a kindling brick-kiln. Immediately the furnace became cold. Sri Karta Purkh felt alienated. He dismounted the horse, looked around, and pronounced, "We are going to encamp here. We are not permitted to go further. We must accept God's will and abide by in whatever condition He keeps us. Bhai Dariya placed the cloth on the stone furnace and Sri Karta Purkh Jee squatted on the top of the furnace. This was the seventh miracle of Sri Ram Rai Jee.(9)

#### **10. Here goes the tale of the travel of Diwan Durgah Mall to Kote Guru Har Rai**

Baba Ram Rai expounded, "Brother Sikhs, only the Creator discerns His creation. All this is transpiring under His command. Another Pious Entity will come after me and a miracle will be held like the one you have just observed." After pronouncing as such, he looked towards the direction of where Guru Har Rai Jee lived and went into deep meditation. After a watch, he looked up to the congregation and spoke to Diwan Durgah Mall, "You write a supplication on my behalf and take it to the revered father. You mention in there what was his command for me. Don't waste even a second on your way." The headman of Kote Pathana, with folded hands, pleaded, "Your ancestors have visited us many a time. Please, you as well, bestow me with your visit to my humble residence." Baba Jee, realizing his modest attitude, came to his house. He served him profusely. Alongwith his family, he paid obeisance at his feet. He settled him in a solitary house.

Next day, Bhai Keertiya was addressed, "Go and see, my



brother Sikh ! who is coming from the Kote.” With folded hands he remarked, “Sache Patshah, I do not see anybody coming.” Sri Karta Purkh again asked, “Bhai Keertiya, again look carefully, two people are coming from the side of the Kote.” Acquiescing, Bhai Keertiya said, “You are knower-of-all. The one you had sent is coming back and the other one accompanying is Binna Uppal.” Sri Karta Purkh Jee came out of the haveli of the pathan and, in the meantime, Diwan Durgah Mall and Binna Uppal arrived at the Kote Pathana. Physically, both seemed exhausted. Both paid obeisance at the feet of Baba Jee and then handed over the Guru Jee’s letter to Sri Ram Rai Jee. Sri Karta Purkh bowed his head on it, placed it upon his heart and, then, opened it and read. Guru Jee had written in the letter, “Your interpretation did not gratify me. You should not aspire for any favour from me. On receiving the letter, to the direction your face is, you just proceed towards that side, never come to us.”

Sri Ram Rai Jee pondered over the letter, bowed his head on it and, then, put it in his pocket. Diwan Durgah Mall requested, “What have Satguru written in the letter?” Baba Jee replied, “You were with me when, on an enquiry by the Emperor, we could not interpret correctly one stanza of Asa Jee Dee Vaar. I have committed an enormous sacrilege and, consequently, dear father has renounced me. Now I must proceed all alone towards the direction I am facing. You go to Kote Guru Har Rai Jee and, on my behalf, pay obeisance at his feet. Please convey him that as soon as Ram Rai received your letter, he proceeded to the direction his face was pointing to.” After pronouncing as such, Sri Karta Purkh Jee told Bhai Dariya, “Brother Sikh, please bring my horse.” On receiving the order, Bhai Dariya went and brought the horse. Facing in the direction of Kote Har Rai Jee, he paid obeisance to the father Guru and supplicated, “Guru Jee, you are embodiment of benevolence, kindly remain my protector at all the times to come.” Baba Jee took leave of Diwan Durgah Mall and others and started journey towards Lavpur (Lahore).(10)

## **11. Here goes the tale of the arrival of Sri Karta Purkh at Lavpur**

All-knowing Satguru Jee learnt from Diwan Durgah Mall that Ram Rai had not been dispirited on the receipt his letter. On receiving the order, the direction he was facing, he started his journey. This was the third test by Satguru of Sri Karta Purkh Jee. After leaving Kote Pathana, steadily travelling, Baba Jee reached and put up his encampment near the mausoleum of Pir Mian Mir at the outskirts of Lavpur. Next day on the 11<sup>th</sup> *vadi* of the dark-lunar-fortnight in *Samvat* 1718 (1661 CE os), people swarmed from all the four directions to have his *Darshan*. From among the congregation one old lady Sumitra Jee got up. With folded hands she requested, “*Ghareeb Niwaz*, I have only one son who is chronically ill for some time. Hearing your arrival, I have come to your court alongwith him. His father has left for his heavenly abode. He is the only support I have. Moreover I have to labour hard for livelihood, kindly take pity on me.”

All-knowing Baba Jee, looked up and expounded, “Take some water from the ditch under this hillock and spatter it five times on his face, all his ailments will be eradicated.” After receiving such command, she sprinkled boy’s body five times with water from the ditch. Thereafter the infirmity of the boy vanished. All the men and the women were astonished. This was the eighth miracle of Sri Ram Rai Jee. Baba Jee declared spontaneously that whosoever would take a bath in this pool on *ekadsbi* of any dark fortnight, with concentration and contemplation of mind, would have his desires fulfilled. There, in Kote Har Rai, Guru Jee heard that Ram Rai had reached in Lavpur. Satguru wrote an order in the name of the congregation of Lavpur that no Sikh of his should present, not even a penny, to Karta Purkh. And the Sikh, who did that, would not remain his disciple. Seeing the order, the congregation of Lavpur was disheartened and wondered why had the Guru Jee disowned such a miraculous son ?

From the congregation, the leading Sikhs had decided that

the doubt must be eradicated by attending the court of Guru Jee at Kiratpur. But what should be done now when Ram Rai Jee was visiting the township? From the audience Bhai Heera spoke, "My Bhai Sikho! in the order, meeting Sri Karta Purkh is not forbidden, nor any restriction has been imposed on offering rupee. Let all the congregation go to have the *Darshan* of the triumphant prince coming back from Delhi and render him the services." Deciding as such, Bhai Heera, Bhai Tiloka, Bhai Kishna, *et al.*, taking the people of Lavpur, reached the place where Sri Karta Purkh was staying. Sri Karta Purkh was in deep bliss and solitude. He did not look towards any direction. After sometime, he opened his eyes, looked at the congregation and explicated, "Why have you come to us? You have already received the order of Guru Jee that no Sikh of his should be present, not even a penny, to Ram Rai and the one who did, he won't remain his Sikh. Then why have you come here? Go, please go to Kote Guru Har Rai Jee." This was the ninth miracle of Sri Karta Purkh.(11)

## **12. Here goes the tale of Sri Karta Purkh Jee's travel to Kote Guru Har Rai Jee**

Sri Karta Purkh invited them to come nearer and said, "Listen Bhai Heera! the Sikh who abandons his public hesitation and abides by the Guru's will, he is accepted in both the worlds." The audience arriving from Lavpur thought that the order had come from Guru Jee direct to them, how did he come to know while sitting here in solitude? They acquiesced that Baba Jee was impeccable yogi and had the knowledge of inaccessible concerns. They begged for forgiveness and came back to the city of Lavpur. This was the ninth miracle of Sri Karta Purkh and it was the fourth test by Satguru Jee. There in Kiratpur, some Sikh narrated to Guru Jee all that what had transpired at Lavpur. After listening to the entire story, Guru Jee laughed and said, "Oh, Bhai Sikho, Karta Purkh is my embodiment. There is not an iota worth of difference between him and me, as he has abided by my command. My son, Ram

Rai is man of determination and a perfect Sikh; at his very early age of fifteen, he went to Delhi without any fear.

“Secondly, on receiving my letter he came back from Delhi. Thirdly, on receiving my order, without any hesitation he left Kote Pathana and went towards Lavpur, without the care of any Sikh accompanying. In spite of our directive, the people of Lavpur went to have a glimpse of Ram Rai. They all presented gold coins and money, but Ram Rai reprimanded them, ‘Why have you come when you have been served with a command of Guru Jee?’ and asked them to go to Kiratpur. This is the essence of Sikhi. That one, who adheres to the order of the Guru, depicts no hesitation and retains the Guru’s edicts is the true Sikh.

“The people of Lavpur could not arrive here. Karta Purkh is not diverse to me; he is my embodiment and has proved himself in this test. Oh, Bhai Sikho, the avenues of Sikhi are sharper than the sword-edges and thinner than the hair. In this age of *Kalu* (the darkness, the vices), rarely a Sikh could pass through.” Then the order was passed upon Diwan Durgah Mall, “You go and bring along Karta Purkh. It is not appropriate for him to stay there.” Satguru asked Bhai Dariya, Bhai Gurdas, Bhai Kalyana, Bhai Arroo Ram and Bhai Nanoo Ram, five Sikhs to accompany him. On reaching there, they related the whole story and reason of their coming to Bhai Heera, Kishna, *et al.* Taking the Sikhs of Lavpur, Diwan Jee alongwith the Sikhs approached Baba Jee just for *Darshan*, and then handed over the letter. Karta Purkh bowed his head on the letter and, then, read, “My Son, you have passed through the hard test, now, acquiescing to what I say, come back to Kiratpur.” On receiving the order, Sri Karta Purkh prepared to leave Lavpur for Kiratpur alongwith Diwan Durgah Mall. Travelling steadily, they reached Kiratpur on *Jeth vadi 11 Samvat 1718* (14 May 1661 CE os). Guru Jee was seated on the *peeбра*. Sri Karta Purkh paid his obeisance on his feet. Satguru Jee smiled, holding his right hand made him to sit on the throne and inquired his welfare. The whole congregation was filled with ecstasy.(12)

### **13. Here goes the tale of Sri Karta Purkh Jee's departure to Bilaspur**

Some time had gone by since Sri Karta Purkh Jee came back in Kote Har Rai. One day the Queen Rani Champa of Bilaspur said to the Raja, "My consort, the older son of Guru Jee at Kiratpur has come back after his triumphant trip to Delhi. It is a legend in the hills that he has cooled down the cauldron of the Pathan of Kote Pathana. We should invite him here and have his *Darshan*." Raja Deep Chand responded, "What you say is befitting. Our forefathers have been the adherents of this lineage. We should also follow them. My Grandfather, Kalyan Chand, was emancipated from his internment in the fort of Gwalior by the late Guru Hargobind Sahib. I myself used to go to have the *Darshan* at Kiratpur alongwith my father, Raja Tara Chand. We must act the same way now." Rani Champa was satiated by listening to the suggestion and said, "One should not delay one's action in such matters, and we must go immediately." The Raja called his Minister and gave him a letter and asked to go and deliver that to Guru Jee. After getting the order, he immediately travelled and reached Kiratpur.

After having the *Darshan* of Satguru Jee, he handed over the Raja's letter. Guru Jee received him cordially. Next day, on the 21<sup>st</sup> day of the month of *Bhadon* in *Samvat* 1718 (21<sup>st</sup> August 1661 CE os) he permitted Sri Karta Purkh to go to Bilaspur along with the minister. Raja Jee received him with great honour. Baba Jee stayed three days in the town of Bilaspur and on the fourth day he took leave to depart. Rani Champa presented him exquisite clothes and ornaments. The Raja presented the land adjacent to Kote Guru Har Rai Jee for grazing the cattle. After leaving the Raja, Sri Karta Purkh came back and had the *Darshan* of the father Guru Jee. One day a messenger sent by the Emperor from Delhi arrived. With folded hands he presented his request in the Guru Jee's Darbar, "Oh, Sire, *Ghareeb Niwaz*, the Emperor has besought about Sri Ram Rai Jee." Guru Jee called him and said, "Ram Rai, you have been invited at Delhi and you must go. Diwan Durgah Mall, Munshi

Kalyan Das, Bhai Kaola, Bhai Dariya and Gurdas of Behlo were asked, “You five must go to Delhi alongwith the prince.” After getting the order and paying his obeisance at the feet of the father, Sri Ram Rai Jee departed for Delhi. Travelling steadily and giving *Darshan* to the Sikhs on the way, they entered Delhi.

The Emperor sent his officials and arranged their stay at Tir Chandrawal Khare, on the bank of River Jamuna. Next day, the Emperor alongwith his Queen came to have the *Darshan* of Sri Ram Raja Jee. One day Bhai Gurbaksh and Nanoo Ram supplicated, “It is *pooranmasbi*<sup>6</sup> of *Assu* (28<sup>th</sup> September 1661 CE os) tomorrow. In the Dharamsala (the temple) of Bhai Kalyana, a fair is held to commemorate the pious visit of Sri Guru Hargobind Sahib. Baba Jee said, “Bhai Sikho, we will come to the Temple on the morning of full-moon-day.” The people of Delhi, receiving the news of Baba Jee’s visit to the Temple of Bhai Kalyana, reached there overwhelmingly. They had come with different wishes for *Darshan*. In the late afternoon, they arrived back at Chandrawal Khare. Sri Karta Purkh Jee was there hardly for a few days when he got the news; Guru Har Rai Jee had departed on Sunday *Kartik vadi* 9 (6<sup>th</sup> October 1661 CE os) on his celestial journey after he had endowed the mark of Guruship to Sri Harkrishan Jee, on Saturday, *Kartik vadi* 8 *Samvat* 1718 (5<sup>th</sup> October 1661 CE os)(13).

#### **14. Here goes the tale of the travel to the Punjab of Sri Ram Rai Jee and Sri Tegh Bahadur Jee**

Mata Sulakhni sent a message to Delhi, regarding the funeral service, through Bhai Arroo Ram Ditta. That Sikh travelling all the way reached at the place of Chandrawal Khare. After reading the letter, Sri Ram Rai spoke to Diwan Durgah Mall, “You get ready, as we have to leave for the Punjab.” The Emperor, alongwith the Queen, came to Chander Khare for condolence. Sri Karta Purkh Jee in reply said, “Oh, the Emperor,

6. *Sudi* 15 or *pooranmasbi* is when moon is full. *Sudi paksh* ends on *pooranmasbi*, and *vadi paksh* ends on *amavas*.

the world is mortal, everybody has to leave one day. All you see, the Creation of the Creator, is just a heap of illusion. Nothing is there to stay forever. We were just waiting for you, now, we must move.” Expounding as such, Sri Karta Purkh Jee departed from Chander Khare. From Delhi, Bhai Gurbaksh, Bhai Nanoo Ram, Ageya Ram, *et al.*, the Sikhs of the Guru, accompanied, and they all set upon the way to Kote Guru Har Rai. Travelling some distance, they reached Kiratpur, the town of Baba Gurditta. Sri Karta Purkh Jee conveyed his condolences to Baba Sooraj Mal, Grandmother Bassi, Mother Sulakhni, Sister Roop Koir, Guru Harkrishan Jee and Sri Dhir Mall, *et al.*

Sri Ram Rai took his place on the mat of commiseration and consoled everybody. On Tuesday, *Kartik sudi 10* (22<sup>nd</sup> October 1661 CE os), on the occasion of the seventeenth day mourning ceremony<sup>7</sup>, *Sehaj Paath* of *Sri Granth Jee* was completed. Everybody had the *Darshan* of the Young Guru Jee, after due condolence. With auspicious eloquence, (he) consoled, “Whatever will be, will be. The rulers and the poor, all have to go one day. There is nothing everlasting in the world. Everyone has to leave; some early, some later.” And, thereafter, the court of Sri Har Krishan Jee started to assemble everyday at the Kot Har Rai Jee. With the assistance of Sri Ram Rai Jee, the Young Guru Jee started to hold the court regularly. To render service to the Young Guru, Sri Ram Rai Jee took over to run the affairs. Grandmother Bassi and mother Mata Sulakhni took over the task of serving the people coming from outside, as well as, the domestic assignments. There were three houses which belonged to the Sodhis in Kote Har Rai Jee; first of Baba Gurditta Jee, second one of Baba Sooraj Mall Jee and the third

7. *Satarmi* occurs on the 17<sup>th</sup> day from the death of a person, i.e. 16 days after the death. Guru Jee had passed away on Sunday, 6<sup>th</sup> October os. *Satarmi* would, therefore, be on Tuesday, 22<sup>nd</sup> October os. The author has erred in giving the *Satarmi* as *Katik sudi 10*. He has simply added 16 days to *Katik vadi 9* to arrive at *Katik sudi 10*. On 22<sup>nd</sup> October os sunrise at Kiratpur was at 6:40 am and *sudi 9* ended at 7:33 am. Since *sudi 9* was current at sunrise, the day would be designated as *sudi 9* and not *sudi 10*. Such discrepancies cast doubt on the authenticity of the *Saakhis*, and show that at least some of the dates are calculated and not obtained from any records.

one of Sri Tegh Bahadur Jee. Baba Gurditta Jee died during the lifetime of the Sixth Guru Jee leaving behind two auspicious sons, Sri Dhir Mall and Sri Guru Har Rai Jee. There remained only two houses; Baba Sooraj Mall Jee retained his residence at Kote Har Rai Jee.

Sri Tegh Bahadur, at the age of thirty-five, on *Assarh sudi* 1 *Samvat* 1713 (13<sup>th</sup> June, 1656 CE os) had left Kote Guru Har Rai Jee on a pilgrimage. At the time of the demise of Guru Har Rai Jee he, alongwith his family, was staying at Patna (Bihar). Here, on Wednesday, *Poh sudi* 7 *Samvat* 1718 (18<sup>th</sup> Dec 1661 CE os) Sri Gobind Das Jee was born. Being away from the Punjab, he could not get the news of Guru Har Rai Jee's demise in time. Consequently, in *Samvat* 1721 (1664 CE os) he came to Delhi and then travelled to the Punjab to offer his condolences.

### **15. Here goes the tale of Sri Dhir Mal's departure to Bakala and the marriage of Bibi Roop Koir**

After the demise of Guru Har Rai Jee, Mata Bassi discussed the matter of running the household with the older son, Sri Dhir Mal. One day, Bir Bhan, the father-in-law of Sri Dhir Mall Jee, travelling from Bakala, arrived at Kote Guru Har Rai. He discussed about his daughter, Srimati Goma Dei's and the son-in-law, Dhir Mall's, leaving Kiratpur and going to Bakala. With the permission of Sri Guru Jee and Mata Bassi Jee, they prepared themselves to leave Kote Guru Har Rai Jee. Accompanying the daughter, Srimati Goma Dei and the son-in-law, Dhir Mall, they marched towards the town of Bakala. Both the sons of Sri Dhir Mall, Sri Ram Chand and Sri Bhar Mall, left Kiratpur, as well.

Sri Bir Bhan along with the whole family, travelling steadily, reached the town of Bakala on *Chet sudi* 14, *Samvat* 1719 (23<sup>rd</sup> March 1662 CE os). After their departure, only two houses were left in Kote Guru Har Rai Jee; one of Sri Sooraj Mall Jee and the other belonging to Mata Bassi Jee. The Baisakhi day (29<sup>th</sup> March 1662 CE os) of this year approached. The worshippers gathered at Kote Guru Har Rai Jee from far and



near. For three days, there were great comings and goings of the people. To have *Darshan* of the Young Guru Jee, devotees came from all quarters. Baba Sooraj Mall, Sri Ram Rai, Mata Bassi and Mata Sulakhni heartily looked after the people. Diwan Durgah Mall, Bhai Mani Ram *et al.*, the prominent Sikhs, continuously remained in attendance for three days. The congregation from Sialkot came to have the *Darshan* of the new Guru Jee. Alongwith them, Bhai Piara Mall, resident of Pasroor with his family came. Their son, Khem Karan was a brilliant boy. Mata Bassi was so impressed that she performed his engagement with Bibi Roop Koir. Bibi Roop Koir was thirteen years old then. They started to prepare for marriage. On *Maghar sudi 3 Samvat 1719* (4<sup>th</sup> Nov 1662 CE os) Bibi Roop Koir was married to Sri Khem Karan.

Grandmother Bassi had given many articles in dowry, and added another five items and said, "Always keep them with you with honour. These five are : Cord (*Sally*) and Cap (*Topee*) of Guru Nanak Jee, one dagger belonging to Guru Hargobind Jee, a booklet of tales told by Guru Jee, and the fifth one is the collapsible wooden stand for open book, on which you may open the book. The Cord and the Cap were given by Guru Nanak Jee to Baba Sri Chand Jee, who had passed them on to Baba Gurditta Jee." In the afternoon, the marriage-palanquin of Roop Koir was bidden a farewell. Steadily moving and crossing rivers Satluj, Beas and Ravi the palanquin reached Pasroor. Roop Koir stayed three days at the in-laws and on fourth day returned and, travelling along, reached Kiratpur. After that, the damsel never went back to the in-laws. She took residence at the town of Kote Kalyanpur, nearby Kiratpur.

## **16. Here goes the tale of inviting Eighth Guru Jee to Delhi**

At Kote Guru Har Rai Jee, Mata Bassi had been running the household for some time. Directed by Delhi Darbar of Aurangzeb, the Diwan of Ambarpati Raja Jai Singh, arrived at Kote Har Rai. He had the *Darshan* of the Eighth Guru Jee. With

folded hands, he supplicated, "*Ghareeb Niwaz*, Sri Karta Purkh Jee has been invited by the Emperor, kindly do come." Satguru Jee asked Kalyan Das, "Go and call Karta Purkh Jee, he has to go to Delhi." Sri Karta Purkh sought the permission of Mata Jee, the mother, "We have been called by the Emperor. Please permit me to go."

Mata Bassi told contemplatively, "My son, Ram Rai, you must come back soon, as your brother, Guru Har Krishan is of tender age, all the affairs are your responsibility." Sri Karta Purkh Jee smiled and said, "Dear Mata Jee, you are just oblivious, please don't be alarmed. The spirit of Guru Nanak Jee is prevailing in my worthy brother. We will come back soon. After bowing his head to the mother and grand-mother in obeisance, Karta Purkh Jee set up to travel towards the direction of Delhi and steadily proceeding along reached there and encamped at the town of Raisina. The mother of Kunwar Ram Singh, Srimati Pushpa Devi received them graciously and put up their camp near the Royal Palace. The news was transmitted to the Emperor, and, on hearing it, he was much pleased. Sri Karta Purkh Jee arrived at the Royal Palace alongwith Munshi Kalyan Das et al. The Emperor welcomed them majestically. Making him to sit near him, he enquired about his welfare. One day the Emperor said to Sri Karta Purkh, "Ram Raja Jee, we want to have the glimpse of your younger brother, he should be invited to Delhi." Sri Ram Raja Jee replied, "Your Majesty, he is of very tender age. Do you still desire?" The Emperor repeated, "I just want to have his *Darshan*. I have no other motive." Sri Raja Ram Jee repeated, "If you so desire, you can invite him over." The emperor summoned the Diwan of Ambri, Raja Jai Singh, facilitated him with his chariot and despatched him to Kote Guru Har Rai.

After leaving Delhi, Diwan Jee, travelling steadfastly, reached Kote Har Rai Jee. Guru Jee was seated on his throne endowing *Darshan* to the congregation. Diwan Jee entered and had the glimpse of Young Guru Jee. With folded hands (he) requested, "*Ghareeb Niwaz*, the Emperor has invited you. He has sent us here alongwith the chariot. Please do come, but

it is your option.” Guru Har Krishan Jee asked Bhai Dariya Sikh to prepare for the departure towards Delhi. Guru Jee, alongwith Diwan Jee, started on the journey on *Chetar vadi 5 Samvat* 1720<sup>8</sup> (6<sup>th</sup> March 1664 CE os). Passing through Ropar, Banoor, Rajpura, Ambala, etc., and sermonising, reached and encamped at the village of Panjokhra. In that village a Brahmin Priest, named Lal Chand used to live. He was adept in Four Vedas, Khat Shastras, Eighteen Puranas and Twenty-seven Simritis. He heard that Sri Har Krishan, who occupied Guru Nanak Jee’s temporal seat, had come. His followers believed him to be the Eighth Nanak. He also came to know that his followers worshiped him as the incarnation of Bhagwan Rama and Sri Krishna. He thought over that, if he was the embodiment of Krishna Jee, he could explicate Geeta.(16)

### **17. Here goes the tale of getting Sri Chhaju Ram to elucidate Sri Geeta**

Thinking in these terms and holding Sri Geeta’s handbook, he departed from his home. On his arrival he observed that Guru Jee was being revered as Bhagwan Krishna. He was of tender age but they were reverently waving whisk over his head. All-knowing Guru Jee smiled and expounded, “My Bhai Sikho, let him come forward. He has come to have discussion on Shastras with us.” Lal Chand was in advanced age, he thought, “The Young Guru is All-knowing, and consequently he has grasped what is in my mind.” Satguru told Diwan Durgah Mall to convey to the Pundit that Guru Jee won’t interpret (Geeta) himself, rather would like to get it done through some other person. He asked to bring in some naive person, as, with benevolence of God Almighty, we will get the exposition of the Shastras through him. On hearing this, Pundit called in

8. Bikrami *Samvat* starts on *Chet sudi* 1, and completes on *Chet amavas*. From 1<sup>st</sup> January to the end of the Bikrami year the difference between the BK and the CE os eras is 56 years, while from the beginning of BK year to 31<sup>st</sup> December it is 57 years. Even reputed historians have erred in conversion of Bikrami dates into CE os dates by taking the difference as 57 years throughout the year. In this instance the BK year is ending in 10 days’ time and the difference is 56 years.

Chhaju Ram the water-carrier, who was famous as a insane. Chhaju Ram presented himself in the Darbar and Satguru looked at him and said, "Pundit Chhaju Ram Jee take your seat on the floor." After supplicating Chhaju sat down. Satguru Jee placed his little wand on his head and he was celestially awakened. Guru Jee said, "Chhaju Ram, recite the meaning of Geeta for Pundit Lal Chand. He has brought Geeta with him." Pundit Lal Chand took out the book and narrated one difficult couplet. Chhaju Ram astonished the audience and satisfied Pundit Jee by explicating the same. Lal Chand's pride was diminished and he begged pardon.

Chhaju Ram and Lal Chand, both, took *Charan Pabul* (*Amrit*, the Nectar prepared by touching the vessel containing water with the toe of Guru Jee) and became the disciples of the Guru Jee. They accompanied Guru Jee from Panjokhra to Kurukashetra from where they said goodbye to Guru Jee. Passing through Karnal, they reached at the village of Raisina near Delhi, the residence of Raja Jai Singh. Rani Pushpa Watti assumed in her mind that she would consider him as the incarnation of Sri Krishan if he came and sat in her lap. In order to scrutinize the Guru ji she put off her clothes and ornaments and her maid wore them. She herself wore the clothes of the maid. Thus she disguised herself and sat down posing as a maid. All-knowing Guru Jee had perceived her intention, just smiled, went to the ladies quarters, sat in her lap and said, "Dear mother, the one whom you have yearned to see, is here." Rani Pushpa Devi opened her eyes. Rani felt as if Sri Krishan was corporeally occupying her lap. She achieved ecclesiastic cognisance and after taking *Amrit*, she adopted Sikhi and exclaimed, "Great is Guru Nanak," and said, "I have discovered his true spirit similar to as I had heard." She ordered the Diwan, "Please go and invite Sri Karta Purkh Jee. Tell him, his younger brother, Guru Har Krishan, with his two mothers is with us in the town of Raisina." Hearing the news Sri Ram Rai Jee was delighted and came to the bungalow of Jai Singh, met both the mothers and, then, had the *Darshan* of young Guru Jee. From the side of Patna Sri Tegh Bahadur, leaving behind Sri Gobind

Das there, came to offer his condolences in respect of Guru Har Rai Jee. Mata Nanki and Mata Hari Jee, wife of Baba Sooraj Mall, came along as well.

Baba Tegh Bahadur, travelling along steadily, had arrived at the Dharamsala (House of Righteousness—Rest House) of Bhai Kalyana Sikh. The Sikh Congregations swarmed to the place like the clouds in the rainy-season. Next Sri Tegh Bahadur Jee came to the bungalow of Raja Jai Singh at Raisina. First of all Baba Jee expressed his condolences and then asked the reason for coming to Delhi. Sri Karta Purkh narrated the entire story. Baba Jee said, “What you have told me, it is correct but, keep in mind, it is not worthy to trust a Turk. You have been to Delhi many times before, but it is the first time for the young Guru Jee in Delhi, he had never been before. From here, we are going to the Punjab. You must look after him conscientiously. Now you bid farewell to us. Leaving here, we will spend sometime in the town of Bakala.” After staying two days at the bungalow of Raja Jai Singh in Delhi, Sri Tegh Bahadur Jee travelled to the country of Punjab. Endowing people with the celestial name, they reached and took residence in Bakala, the prominent town in the Majha Region, Bakala was the town of his maternal-ancestors. On his return, the town was illuminated. Hearing the news of Sri Tegh Bahadur’s arrival in the town of Bakala, the Sikh Devotees thronged like the black-clouds during the rainy season. Everybody came for his *Darshan* and the gaiety enveloped the town.

### **18. Here goes the tale of Guru Harkrishan’s visit to the Royal Darbar**

On Thursday, *Chetar sudi 8<sup>9</sup> Samvat 1721* (24th March 1664 CE os), Diwan of Raja Jai Singh presented himself in the Emperor’s Darbar and announced that Guru Jee had arrived. On hearing the news, Aurangzeb despatched his emissary to

9. On Thursday, it was *sudi 7*, and not *sudi 8*. Weekday usually takes precedence over other elements of the date. I have, therefore, given the equivalent date of Thursday, and not of *sudi 8*.

request Satguru to come. Next day, Sri Karta Purkh brought Satguru Jee in the royal palanquin to the Emperor's Darbar. After receiving him, he seated him on a matted-stool. The Emperor showered respects. Then he asked Sri Ram Rai Jee, "Pir Jee, please eliminate my doubts; you were older, why was the spiritual-throne not bestowed upon you? You must elucidate my mind. Don't you think you have been disrespected?" Sri Karta Purkh just smiled, "Emperor, the *Gurugaddi*, the celestial throne, is not an individual's domain. My father possessed all virtues. He had asked me to come here, and obeying his order; I had come to this place. Above all, deeming him to be competent he endowed the *Gurugaddi* to him. As per the tradition, he is now seated on the spiritual-throne of Guru Nanak Jee. We all are, now under his command." After listening to such pontification the Emperor felt satiated and he said, "Pir Jee, you may please go to your place of residence and tomorrow we will again have the *Darshan*." Taking leave of the Emperor, Sri Karta Purkh Jee came back to the bungalow of Raja Jai Singh in Raisina.

Fate had it, Satguru ran temperature during the night. Next day, on Saturday, *Chetar sudi 10 Samvat 1721* (26<sup>th</sup> March 1664 CE os), he suffered an attack of smallpox. The Sikhs congregating there were shaken, thinking, what would happen now. The effect of smallpox kept on escalating. Mata Bassi, Mata Sulakhni and Sri Ram Rai were present there or Diwan Durgah Mall kept on visiting. On the fifth day (Wednesday, 30<sup>th</sup> March 1664 CE os), with due consent of Mata Bassi, Sri Ram Rai inquired, "Maharaj, you are saying that your last hour is approaching, to whom are you going to bestow the rein?" Satguru opened his eyes and looked towards them and, in very low tone, remarked, "Bring five paise (coins) and a coconut." From those who were sitting besides, Durgah Mall Jee went and brought material for bestowing Guruship. Guru Jee touched it. He waved his arm three times and said, "After me, the Guru for the Sikh Congregations will be my Baba, who is at the town of Bakala, (You) have his *Darshan*. Diwan Jee, you better take this material to the village Bakala and present it before Sri Guru

Tegh Bahadur Jee. From now on the Satguru of the Sikhs is Baba Jee at the town of Bakala. People should go and have his *Darshan*.” And after saying so, Guru Jee was immersed in the name of the Omnipotent. On Wednesday, *Chetar sudi* 14 (30<sup>th</sup> March 1664 CE os) the recitation of hymns started to flow. Same night, during the third watch, the spirit amalgamated into the celestial Spirit. Sri Karta Purkh Jee, Diwan Durgah Mall Jee and *et al.*, performed the final rights of cremation near the town of Bhogalpur at the bank of River Jamuna.

Then Mata Bassi with the help of Gurdas of Bhai Behlo arranged *Sehaj Paath* of *Sri Granth Jee*. With the news of the demise of Guru Jee, Diwan Durgah Mall and Munshi Kalyan Dass were despatched from Raisina to the Punjab. At the end of their travel, they went to Bibi Roop Koir to offer their condolences. Next day they again travelled and finished their journey by reaching Bakala. Guru Tegh Bahadur had reached Bakala just a little time earlier. Both came there and immediately went to offer their condolence in the presence of Mata Jee. Hearing the news, Guru Tegh Bahadur said, “Listen, Bhai Sikh ! the God’s writ cannot be obliterated. We had left him in good health and now I am receiving the news of his departure on heavenly journey. No one can understand His mysterious ways.” Both the Sikhs remained in Bakala for three days and then begged Satguru to leave for Delhi. There, after picking up the remains of Guru Jee, arranged them to be immersed at Sri Haridwar. The rest of the ash was sent from Delhi to Guru Jee’s town, Kiratpur. During the last days of *Sawan* in *Samvat* 1721 (towards the end of July 1664 CE os), alongwith the devotees, Mata Jee prepared to leave for the Punjab. Taking Diwan Durgah Mall and other prominent Sikhs, (they) arrived near the town of Bakala.(18)

### **19. Here goes the tale of the arrival of Mata Jee at Bakala and putting mark of Guruship on the forehead of Sri Guru Tegh Bahadur Jee**

Five months had elapsed since Guru Tegh Bahadur came to the village of Bakala. A devoted Sikh, with folded hands,

supplanted, “Maharaj ! from Delhi Mata Bassi Jee, alongwith the disciples have arrived.” Guru Jee asked Bhai Diyal Das that those people should be brought here. Complying with the command, he brought the devotees of Delhi to the Darbar of Guru Jee for his *Darshan*. Mata Sulakhni and Mata Bassi came ahead and paid obeisance at his feet. Guru Jee conveyed his respects and asked them to sit beside him and then paid his condolences saying, “The writ of the Formless One cannot be obliterated. Look, he himself bade me good-bye from Delhi. We were still at Bakala when we received the news of his demise. All the sages, who incarnated in the earth, have bowed their heads to the Will of the God.” With such words, Satguru appeased their feelings and they conceded. After a few days, a gigantic festival on the occasion of *Bhadon amavas*<sup>10</sup> (11<sup>th</sup> August 1664 CE os) took place at Bakala from Goindwal, the descendant of Guru Amar Das, Baba Arjani Sahib came, alongwith their son, Dwaraka Dass. Also, Bhai Garriya and other renowned Sikhs reached the village of Bakala for Guru Jee’s *Darshan*. People thronged from all four directions, some with various desires and some with other motives.

From the town of Ramdas, Bhai Gurditta ‘Randhawa’ of Baba Budha came. From Kiratpur, Baba Deep Chand came bringing alongwith him Nand Chand. From the country of Garhwal Sri Ram Rai Jee came alongwith Bhai Behlo of Gurdas. Everybody had the glimpse of the Guru family, which had come from Delhi. They all conveyed their condolences too. Sitting beside Patriarchal Baba Sri Arjani Sahib, Mata Jee took out the material concerning the Guruship. Getting permission of Mata Jee, Diwan Durgah Mall presented five coins and the coconut to Guru Tegh Bahadur Jee and bowed his head to pay his obeisance. Bhai Gurditta of Baba Budha stretched his right arm and put the mark of Guruship on the forehead of Guru Jee. One day Guru Jee expressed to Diwan Durgah Mall, “We wish to go to Kote Guru Har Rai Jee to offer condolence in respect of Guru Har Krishan Jee to Bibi Roop Koir.” Diwan Jee

10. While on *pooranmashi* the moon is full, on *amavas* it is invisible.



conveyed Guru Jee's wish to Sri Arjani Sahib and they all got ready. Dhir Mall, son of Baba Gurditta Jee, Chaupat Rai son of Paira Chhibber, Sangat son of Binay Uppal, Diyal Das and Mani Ram, the sons of Mai das, Jaggu son of Padma, Gurbakhsh and Nanoo, the sons of Bagha, Mati Das and Sati Das, the sons of Hira Mall and many mendicants came along. On *Bhadon sudi* 10 *Samvat* 1721 (21<sup>st</sup> Aug 1664 CE os), they all expressed their condolences. Guru Jee stayed at Kote Guru Har Rai for two days.

## **20. Here goes the tale of the arrival of Makhan Shah Lubana at Bakala**

On Divali of *Samvat* 1721 (8<sup>th</sup><sup>11</sup> Oct 1664 CE os) a festival was held. People swarmed from far and near to have *Darshan*. In the village of Bakala, occurred a unique and wondrous phenomenon. Alongwith some congregation, Makhan Shah Banjara came to have the *Darshan* of Guru Jee. His ship was stuck in whirlpool in the sea. He had resolved to present an offering of one hundred gold coins and taking the coins he came to the town of Bakala. In the outskirts he came across the house of Sri Dhir Mal, and his agent-masands lead him to his house. Makhan Shah offered five coins to him. Then his wife, Soljai and three sons, Chandu Lal, Lal Chand and Kushal Chand offered two coins each. They all had *Darshan* of *Sri Granth Jee*. Then after giving them the robes of honour, Sri Dhir Mal Jee bade them farewell. From there, Makhan Shah came to the Darbar of Guru Tegh Bahadur. Guru Jee smiled and asked for the exact amount of the offering and said, "Makhan Shah, your wife has brought the coins in a red bag knotted with a string of green colour. The bag is held in the hands of your elder son." Chandu Lal perceived what Guru Jee had meant. He came forward, paid his obeisance by placing his head on his feet, and offered the bag. Makhan Shah came out and

11. For determination of Divali, *Amavas* at sunset is considered. Therefore, if *vadi* 14 ends before sunset then *Amavas* is current at the time of sunset of the day designated as *vadi* 14. Even though Oct 9 was designated as *Amavas* day, Divali was on 8<sup>th</sup> Oct, since *tithi* 14 had ended that day at 11:23 am.

shouted, “You are ignorant devotees,” and then shouted three times, “Guru is found, Guru is found, Guru is found.” Guru Jee was much delighted and endowed him with the benevolence of Sikhi.

## **21. Here goes the tale of Guru Jee’s departure to Kiratpur to offer condolence to the household of Mata Sulakhni**

Once a Darbar of devotees was in progress at the town of Bakala. A Sikh sent by Mata Sulakhni Jee came to offer condolence and announced, “Mata Bassi Jee has departed on her heavenly journey at one and a half watch from nightfall of Thursday, *Kartik vadi 4 Samvat 1721* (29<sup>th</sup> September 1664 CE os). The Seventeenth-day service is to be held on Saturday, *Kartik sudi 5*<sup>12</sup> (15<sup>th</sup> October 1664 CE os). Mata Jee has sent me to inform you.” After receiving the message, Satguru Jee, alongwith Diwan Durgah Mall *et al.*, the prominent Sikhs, covering all the distance, reached Kote Har Rai. On the Seventeenth, the recitation of *Sri Granth Sahib Jee* was completed. Then Guru Jee addressed Sri Karta Purkh, Baba Deep Chand, Nand Chand and Bibi Roop Koir. He said, “Now only three house-holds are left in Kiratpur; all the elderly ones have gone. You must live there in harmony as the bliss lies this way only, and the Guru will be always at your side.” Just on the third day after the Seventeenth-day service, Satguru bade good-bye to Kote Har Rai Jee and came back to the town of Bakala. Some days after his arrival he got ready to go to Amritsar. Diwan Durgah Mall was addressed, “Ask Makhan Shah

12. Adding 16 days to *vadi 4*, Thursday, 29<sup>th</sup> September, we get *sudi 5*, Saturday, 15 Oct. But there is a catch in there. Each *pakscha* though contains 15 *tithis*, it may contain less than 15 days when two *tithis* occur on the same day, or may contain more than 15 days when the same *tithi* occurs on 2 consecutive days. But it was *sudi 6* on 15<sup>th</sup> Oct and not *sudi 5*. This was because two *tithis*, *vadi 4* and *vadi 5* both had occurred on the same day, 29<sup>th</sup> September. From this one is forced to infer that the author has woven the *Saakbi* around the calculated date in the absence of any record of that event having taken place on that lunar *tithi*. I have given the converted date for 17<sup>th</sup> day and not for *sudi 5*.

to get ready, we are going to have the *Darshan* at the Auspicious Pool (of *Amrit*).” Travelling steadily from the village of Bakala, Guru Jee arrived at the Town of Guru Ram Das Jee on the full-moon Day of Maghar (23<sup>rd</sup> Nov 1664 CE os).

He set up his camp near Akal Bunga, the place of his Father-Satguru Jee. Hearing the news of the arrival of Guru Tegh Bahadur Jee at the town of Guru Jee’s abode, the Sikh congregations overwhelmingly arrived. Baba Har Jee came along with the son Kanwal Nain (Kaul) and, after paying due obeisance, they enquired about each other’s welfare. Guru Jee, alongwith Makhan Shah and others, had the *Darshan* of Sri Harmandir Jee. Next Day, on *vadi* 1 (24<sup>th</sup> November 1664 CE os), leaving the Auspicious Pool and passing through Ghukeali, Nijhriala, Tarn Taran, Khadoor Sahib, on *Poh amavas* (7<sup>th</sup> December 1664 CE os), he arrived and had the *Darshan* of Auspicious *Baoli* (the well with steps leading down to the water.) The devotees surged from all the four directions to have his *Darshan*. Bhai Raghupat Rai Nijher Khemkarnia, along with his son Mool Chand was there at the fair. He came forward, requested and escorted Guru Jee to the town of Khemkarn. The devotees of the village rendered their services profusely. Guru Jee stayed there for fifteen days. Bhai Raghupat Rai presented to Guru Jee a splendid colt for riding.(21)

## **22. Here goes the tale of getting a pool built at Talwandi and of going to Dhamdhan**

After departing from Khemkaran, Guru Tegh Bahadur Jee spent two months in the Majha Land (the territory between Rivers Beas and Ravi). After staying a few days at the residence of Bhai Hira Dhadi he moved forward. He crossed over rivers Beas and Satluj and, passing through the towns of Jeera, Moga *et al.*, he took residence at the house of Sain Das in Drowly. He stayed in Drowly for a few days and then travelling steadily, preaching Satnam (the True Name) and stopping at many villages, he rested in Sabo-kee-Talwandi, a prominent town in the forest of Lakhi Jungle. The farmers of this place served Guru

Jee auspiciously. Next year, there, Guru Jee celebrated the festival of Baisakhi of *Samvat* 1722 (28<sup>th</sup> March 1665 CE os). There was shortage of water at those places. There, being no waterholes, the cattle used to remain thirsty. During the festival of Baisakhi, the farmers came forward and requested, “Maharaj, please be kind to us and grant us the boon with the supply of water.” All-knowing Satguru expounded, “Bring in the shovels.” The Sikhs brought the shovels from the village. Guru Jee, himself, took one shovel and pronouncing, “Satnam,” cut the ground five times. The village people followed and commenced the digging of the pool.

In ten days the pool was all dug out. Guru Jee looked up to the open skies. There came the rain in abundance and all the pool was filled with water. Through Diwan Durgah Mall, Sat Guru Jee got the *persad* prepared and distributed. The village people thanked Guru Jee from the core of their hearts. Guru Jee named this pool as Guru Sar (Guru’s Pool). Guru Jee stayed at Sabo-kee-Talwandi for fifteen days and endowed benediction to many a people. Leaving this place and travelling steadily through many towns, reached the famous place called Dhamdhan, in the country of Bangar. A person called Bhai Dago the agent-massand of this territory, received Guru Jee with great honour. One day, with folded hands he requested, “Sache Patshah, please make your residence in this very town and get all your family here from Patna. This is most appropriate place.” Guru Jee was much pleased and ordered for the building of a house and a well for water.(22)

### **23. Here goes the tale of Bhai Sangtia and Bhai Ram Dev**

One day Guru Jee came out of his residence to go to see the progress in the building of the house and the well. He took a seat on a (masonry) platform. There was a Sikh called Sangtia, who belonged to the country of Majha. His village Amb Mari was in Pargana Mian Ka Maur. Affectionately Guru Jee called him Bhai Pheru (the peddling-hawker). All drenched in the dust he came, fell on Guru Jee’s feet and wiped them with his beard.

When asked by Guru Jee, Bhai Dago replied, "Each Sikh of yours is better than the other but this Sikh, Sangtia surpasses all. I have been watching him for a number of days. He does not care about his own self." Guru Jee raised him from the ground and looking at his beard he pronounced thus :

"Bhai Pheru, your beard is truthful,

"Your service is prodigious,

"Bhai Pheru, your doings are absolute,

"Bhai Pheru, you are great raft for the world,

"Bhai Pheru, the Satguru regards you as wonderful."

Guru Jee added, "At the time of the seventh Satguru he used to peddle around the town selling *ghee*, the clarified-butter and came to the Guru's *langar*, the community kitchen, to perform service. Satguru Jee was very much pleased with his assistance. One day he (Satguru Jee) expounded, 'Bhai Sikh, What is your name and what occupation you are in?' With folded hands he had replied, "*Ghareeb Niwaz*, my name is Sangtia, I peddle around in the villages with clarified butter and, in between, finding some spare time, I come to render service in the community kitchen." Guru Jee looked at Sangtia and smiled and said, "From today onward your name will be Bhai Pheru, the peddler, of the clarified-butter." Bhai Pheru became detached from his routine work and stopped peddling the clarified-butter and set in serving at the portal of the Guru Jee day and night. Bhai Sikho, even now, all the eight watches of the day, he is engrossed in the service at the kitchen. The time is coming when his service will bear the fruit; the dispensations from the community-kitchen will be eternal."

Guru Jee explicated, "Bhai Sikho, his panth (the religious order) will progress. People will come to have his glimpse from far and near. He will be the epitome of benevolence," and after pronouncing as such, looked at another Sikh whose name was Ramdev. His job was to sprinkle water through a leather water-carrier. He also fetched water for the kitchen; there was great shortage of water in the country of Bangar. He would not let the kitchen remain without water. Admiring his untiring service, Sat Guru gave him the name of Minha, the rain-carrier. Since

the people called him Minha—Bhai Pheru and Minha became the heads of the two out of six sects of Udasis. Guru Jee got his residential houses completed and then, travelling steadily from the town of Dhamdhan arrived at Kote Har Rai Jee. Mata Sulakhni Jee, mother of Guru Har Krishan Jee welcomed Satguru Jee and rendered auspicious service. On *Baisakh* 30, *Samvat* 1722 (26<sup>th</sup> April 1665 CE os), Raja Deep Chand of Kahlur passed away. Rani Champa sent a messenger and requested Guru Jee to come from Kote Har Rai for Seventeenth-day Service. The envoy supplicated, “Please come at the Seventeenth-day Service and oblige us.”(23)

#### **24. Here goes the tale of going to Bilaspur at the Seventeenth-day Service) of Raja Deep Chand**

The Masands supplicated, “Jee, Sache Patshah, On the 15<sup>th</sup> of *Jeth* (12<sup>13</sup> May 1665 CE os), it is the Seventeenth-day Service of Raja Jee at Bilaspur. You may proceed there in advance.” After hearing the account Satguru got ready to go to Bilaspur and alongwith came Diwan Durgah Mall, Mata Nanki Jee, Mata Sulakhni Jee, Mata Hari Jee, Bibi Roop Koir, Deep Chand and Nand Chand. Rani Champa received them and served them auspiciously. Three days had passed when Rani Champa after the completion of Seventeenth-day Service, came to see Mata Nanki Jee. Bowing at Mata Jee’s feet she entreated, “We have heard that Guru Jee, after abandoning Kote Har Rai Jee, is going to settle in the country of Bangar. Kindly do not take such steps. If Guru Jee do not want to stay at Kote Har Rai Jee, I am

13. Purewal's Jantri 500 Years gives 26<sup>th</sup> April for 30 Vaisakh and 12<sup>th</sup> May for 15<sup>th</sup> Jeth. Of course, 12<sup>th</sup> May is after 16 days i.e. on 17<sup>th</sup> day. Kannupillai's Indian Ephemeris gives 27<sup>th</sup> April for 30<sup>th</sup> Vaishkh and 13 May for 15<sup>th</sup> Jeth. These dates of Vaisakh and Jeth are of the solar Bikrami calendar, whose months start on the *sangrand* day. In south India if the *sangrand* occurs after sunset (in his Ephemeris Kannupillai has used 6:00 pm for sunset throughout) then the month starts next day, while in Punjab, the month starts on the same day whether *sangrand* is before sunset or after sunset. In Bikrami calendar the day is considered from sunrise to next sunrise. Because *sangrand* times for both Vaisakh and Jeth are in the evening in that year, Kannupillai gives start of these months one day later.

prepared to offer more land to inhabit a new town.” Impressed by the humility of Rani Champa, Mata Nanaki Jee said, “Alright Rani, we won’t go.” To establish the town, Rani Champa endowed them the land in the villages of Lodhi Pur, Mian Pur and Sehote. Departing from Bilas Pur, Guru Jee came back to Kote Har Rai and told Diwan Durgah Mall, “You go and look some appropriate land among these three villages where new town should be founded.”

On *Assarh* 21<sup>st</sup> *Samvat* 1722 (19<sup>th</sup> June 1665 CE os), in the vicinity of the village Sehote, ground breaking was initiated through the hands of Baba Gurditta Jee Randhawa. This new village was named Chak Nanki. Observing this, the whole congregation was overwhelmed with joy. Standing among them, Diwan Durgah Mall presented the supplication and various *persads* were distributed among the audience. Guru Jee spent *Chaumasa* (four months<sup>14</sup> of summer and rainy season) in Chak Nanki. Diwan Durgah Mall was spoken to, “Get ready, Bhai Dago is remembering us. We have to go to the country of Bangar.” Bowing to the order of Guru Jee, Diwan Jee prepared to leave Chak Nanki. Steadily travelling and passing through Ropar, Banoor, Rajpura etc., they reached and encamped in the town of Saifabad. Next day Guru Ji arrived Dhamdhan travelling through the towns of Dhoda, Sunam, Chhajlo and Lehragaga etc. Bhai Dago showed great hospitality. His lodging was established in the new house. People esteemed him highly. Next day a discussion session with Vedic Shastri Mendicant was held. People highly revered him. Guru Jee told him, “Instead of proceeding on a righteous path, going around, as a mendicant is tantamount to hypocrisy. The God, Almighty cannot be achieved by disguising as such and plundering the world.” Hearing such sermon of Guru Jee, the mendicant was entirely satiated. He bowed his head at the feet of Guru Jee

14. See note iv. *Chaumasa* in 1665 CE os occurred from 13<sup>th</sup> June to 12<sup>th</sup> Nov. This period was actually 5 months long because of extra *Sawan* month in the lunar calendar. The extra month is called *asbudba* or *mal* or *laund* i.e. intercalary month. This is introduced to keep the lunar calendar in step with the solar calendar. There are 7 *mal* months in 19 solar years. This gives 235 lunar months in 228 solar months.

and, with folded hands, said, “Maharaj, I was oblivious, kindly forgive me.”

The Divali (27<sup>th</sup> October 1665 CE os) festival was approaching. People of the country of Bangar thronged to have Guru Jee’s *Darshan*. The Sikhs and the holi-men all swarmed to the place. The atmosphere was getting overwhelmed. Satguru Jee propounded, “Bhai Sikho, this place will become very prominent in the country of Bangar. The devotees will come here from far and near. The community kitchen will run incessantly.” Guru Jee prepared to leave Dhamdhan but on the request of Bhai Dago, decided to remain there till the full-moon day in *Kartik* (12 Nov 1665 CE os), as he had requested, “Maharaj! the auspicious birth-day of Guru Nanak Jee is approaching, please do celebrate the same here.” Guru Jee said, “Bhai Dago, the devotees want to visit the land of Kurukshetra, where, Kaurvas and Pandvas (of the Epic of Mahabharata) had a formidable fighting. We will celebrate the *Purnima* (Full-moon Day) at this place. Only fifteen days are left and we will see which way the wind blows.” After this oration Guru Jee went into deep thought. After about a *ghati*<sup>15</sup>, Guru Jee commented, “The day of *Purnima* is approaching, but we shall see how the Creator’s intent unfolds. We shall just abide by the Will of the Creator, whatever He commands, we just follow.” One day, from the village through the bushes Guru Jee went into a dense jungle for hunting. He stopped at a well under the tree. Bhai Dago set up the seating place and Satguru Jee seated there.(24)

## **25. Here goes the tale of travel from Dhamdhan to Delhi**

A Sikh, running rapidly, came to Guru Jee, and, with folded hands supplicated, “Maharaj! the police-post of the Turks (Mughal Rulers) is very near from here. It is better to leave this place.” Guru Jee said, “Dear Sikh, whatever is the Almighty’s resolve, will prevail. All what is happening is

15. There are 60 *ghatis* in a day. Each *ghati* is of 24 minutes duration. Another reference mentions 64 *ghatis* in a day, which gives 22½ minutes to a *ghati*.



happening under His command.” In the meantime the head of the post arrived at the well. Finding Guru Jee there, he expressed, “The one whom we were searching for, we have found.” Dismounting the horse, the head said, “Pir Jee, you have been called by the Emperor of Delhi. Please get ready.” The Sikhs started to lose their patience observing as such. But, Guru Jee asked them for forbearance and explicated, “Bhai Sikho, whatever will be, will be, as the destiny is writ. Just watch whatever the Creator does; His doings are mysterious.” Commanding like this, he mounted the horse and, alongwith the head of the post, came to Delhi. Matti Das, Sati Das, Dago, Dialdas and other devoted Sikhs came along being apprehended. The Emperor passed the order of assassination of Guru Jee. Kanwar Ram Singh of Kachuhara desisted. The Emperor looked towards Kanwar Ram Singh and, alongwith Matti Das *et al.*, he interned them under his *Missal* (confederacy). Hearing the news of the internment of Guru Jee, Diwan Durgah Mall, Chaupat Rai, and other Sikhs came to the town of Raisina in Delhi. Rani Pushpa Watti welcomed them auspiciously, and arranged their stay at an separate place. Diwan Durgah Mall inquired the Rani about the welfare of Guru Jee. Rani consoled them and asked them to keep calm, as Guru Jee would soon be released from internment. On *Poh vadi* 5, dark fortnight, *Samvat* 1722 (16<sup>th</sup> December 1665 CE os), Guru Jee was released. After remaining in internment for two months and three days<sup>16</sup>, he came out and arrived at the residence of Rani Pushpa Devi.

Rani received Guru Jee with great honour. The whole family fell on the feet of Guru Jee and, at night, the lights were glowed all around. After staying at the house in Raisina for two days, Guru Jee took leave to travel to the town of Patna.

16. There is a big problem here. Guru Jee was brought to Delhi on *Kartik sudi* 11 *Samvat* 1722 (8<sup>th</sup> Nov 1665 CE os), He was released from confinement on *Poh vadi* 5 (16<sup>th</sup> December 1665 CE os). This gives the number of days of confinement as 38, which is much shorter period than 2 months and 3 days mentioned in the text. If we subtract 2 months and 3 days from *Poh vadi* 5, according to lunar reckoning, we get *Kartik vadi* 2 which date is about 12/13 days before Divali. But in *Saakhi* 24, the author mentions that Guru Jee was in Bangar Desh on the occasion of Divali.

Departing from Delhi, steadily, passing through Mathura, Agra, Etawa, etc. he reached to see the town of Pragraj. Starting from there travelling through the holy places at Benares, Sasram, Gaya Jee et al. reached Patna. Two years had gone by since his arrival in Patna. Raja Ram Singh set upon an expedition towards Assam on the order of the Emperor, and, on his way he came to stay at the town of Patna. At the time of leaving Delhi, his mother had told him, "The people of Assam are great enchanters. You must take Guru Jee with you from Patna." On his arrival in Patna, he asked Sri Kirpal Chand where Guru Jee was. He informed, "On the invitation from the Sikhs, he has gone away." After spending a few days there the Raja proceeded on his onward journey and, during his travel he caught up with Guru Jee, had his *Darshan* and conveyed his message from Mata Pushpa Devi. Later, he supplicated, "Please do accompany me as Mata Jee had advised me this before leaving." Satguru acquiesced to accompany him. Raja Ram Singh completing his journey reached the country of Assam.

Raja Ram Singh was engaged in rigorous battles with the Assamees. In the new year, *Samvat* 1726 (1669 CE), the Raja achieved the victory. The ruler of Assam accepted their defeat. Satguru initiated peace between the two rulers as the ruler of Assam had accepted submission. In the honour of this victory, Raja Ram Singh built a lofty monument in the name of Guru Tegh Bahadur at the bank of the river. On a special request, Raja Sugdeo took Guru Jee to his residence. Raja and Rani, both served him with great enthusiasm. The Rani requested with great humility, "Please bless me to have a baby. I have no other ambitions." Guru Jee pronounced, "You will be blessed with an auspicious son." Then he took of the ring from his right hand and touched her head with it and expounded, "There will be sign of this on the head of your son and you give him the name of Rattan Rai." Guru Jee took leave of Raja and Rani and came back to the house of Raja Ram Singh to have a stay. Thereafter Guru Jee said goodbye to Raja Ram Singh and started to go to the country of Punjab. While on his way, he sent Diwan Matti Das and called over the whole family from Patna, specifying to

Kirpal Chand Subhikhi, "Taking Prince Gobind Das and all others, you go straight to Lakhnaur. We are heading towards Delhi to Rani Pushpa Devi in the town of Raisina in Delhi. We will stay there a few days. We will be coming from Delhi after you, at Lakhnaur," and commanding thus, he sent them away.(25)

## **26. Here goes the tale of travel from Assam to Delhi and the country of Punjab**

After instructing the family to go towards Lakhnaur, himself, along with Diwan Durgah Mall *et al.*, the prominent Sikhs, reached Delhi and encamped at the Dharamsala of Bhai Kalyana. Alongwith her daughter-in-law, Rani Pushpa Devi came to supplicate at his feet and, thereafter, enquired about his welfare. With folded hands, Rani asked, "Why has my son not come with you? Where is he?" Guru Jee looked up and told, "Your son has been victorious in Assam. He will soon be back; don't he worried at all." Rani requested with great humility and brought Satguru at the bungalow of Raja Jai Singh. The whole atmosphere was filled with joy and the inhabitants of Delhi swarmed towards Raisina. After staying (a few days) at the house of Rani, Guru Jee got ready to leave for the country of the Punjab. Departing from Delhi and passing through the places such as Rohtak, Kurukshetra, Pehowa, etc., he reached Lakhnaur at his in-laws place. Bhai Mehar Chand Subhikhi welcomed Guru Jee most enthusiastically. The Prince, Sri Gobind Das, alongwith the mother, came forward and had the *Darshan* of Guru Jee. Satguru Jee spent some time in the town of Lakhnaur and, then, took leave of Bhai Mehar Chand. Departing from the village of Lakhnaur and passing through the towns of Ambala, Kabulpur, etc., reached and took rest at his admirer, Nawab Saif Khan. After staying three days in the town of Saifabad he got ready to move on. On his way passed through the towns of Leahal, Lang, Mooleal, Shekha, and Theekrial, spreading the benevolence of the True Name, ablution and charity.

Taking leave of the Sikh congregation of Theekrial,

passing through many towns, they reached the village of Malha and lodged with *Bhain* (Sister) Veero. *Bhain* Veero waved her hand around the head of her younger brother, Guru Tegh Bahadur Jee, to shower blessedness. The village celebrated the day with great rejoicings. Following Sri Sadhu Ram (Sister Veero's husband), his sons Sango Shah, Ganga Ram *et al.*, paid their obeisance. Great jubilations were ensued. Guru Jee stayed at the house of his Sister Veero for three months and then prepared to leave. After crossing over the River Satluj he arrived at Kartarpur. Guru Jee's father-in-law, Lal Chand, had arrived here after staying sometime at village Lakhnaur. After staying a few days at Kartarpur Satguru Jee got ready to proceed further. Then he crossed over the River Beas and, steadily, reached maternal town of Bakala. Getting the news of the arrival of Guru Jee at Bakala, Sri Dhir Mall Jee, alongwith his wife, Goma Dei came and had his *Darshan*. Five years had passed since Guru Jee had gone away from Bakala. From all the four directions the devotees swarmed with great enthusiasm. Guru Jee spent one and a half years in this town. The congregations from Majha, Malwa, Puthohar had begun to come into Bakala.(26)

## 27. Here goes the tale of going to Chak Nanki

One day Mata Nanki Jee was sitting in a contemplative mood and Sahibzada (Prince) came and took his seat near his grand-mother. With folded hands he said, "Dear Ami Jee, which one is the village known by your name? Can you take us there and show us the same? On my request Pita Jee (the father) had told me that it was among the mountains and we would eventually go there one day."

Sitting close by, Diwan Durgah Mall said, "Mata Jee, Sahibzada Jee (Prince) is right. He is keen to see the village founded by his father. Mata Jee said, "The messenger sent by Rani Champa from Bilaspur had come. We are thinking to go there in the month of *Chet* (March)." They got ready to leave for Chak Nanki in the beginning of *Samvat* 1729<sup>17</sup> (1672 CE os).

17. *Samvat* 1729 began on 20<sup>th</sup> March 1672 CE os.

They started their journey from Bakala, crossed river Beas and reached Kartarpur. Next day passing through many towns, (they) reached Chak Nanki and celebrated the Baisakhi Day (28<sup>th</sup> March 1672 CE os) there. Hearing the news of Guru Jee's arrival from Bakala to Chak Nanki, people marched to the place like the clouds in the rainy season and thronged there. Rani Champa sent an emissary from Bilaspur with a request, "Maharaj, long time has passed, please come now and let us have your *Darshan*." Guru Jee acquiesced to the entreaty and, alongwith his family came to Bilaspur. Rani Champa Devi was feeling like a rain bird and after having his *Darshan* she felt like savouring immortal raindrop, and felt satiated. After having a glimpse of Sahibzada Sri Gobind Das, Rani waved her hand around his head to shower blessedness,. Guru Jee stayed for three days at the residence of Rani and, then, on fourth day he took leave. Rani offered them exquisite attires for Sahibzada. Both the mothers blessed Rani with benediction. Thereafter, leaving Bilaspur and travelling steadily, they reached and retired at Chak Nanki.(27)

## **28. Here goes the tale of Brahmins (Hindu Priests) of Kashmir coming to Chak Nanki**

One day Devi Dass Chhibber with folded hands requested, "Maharaj, Sri Gobind Das has attained the age of twelve, he may now be led to learn riding." Guru Jee listened and just smiled and asked, "Call Bajar Singh and we assign this duty to him." On the first day of *Jeth* in *Samvat* 1730 (28<sup>th</sup> April 1673 CE os), accompanying the congregation from Lavpur, Harjas Rai Subhikhi along with his wife and daughter came for *Darshan*. Their arrival was announced at the female-chamber by Bhai Devi Das Chhibber. Mata Jee called them in, asked their welfare and accommodated them graciously. Guru Jee prepared for the marriage of Sri Gobind Das Jee and Mata Nanki performed all the auspicious ceremonies. On 15<sup>th</sup> of *Jeth* (12<sup>th</sup> May 1673 CE os), in Chak Nanki, in a small hamlet on a hillock, the marriage of Sri Gobind Das and Beti Jeeto was performed. This hillock

is a bit further than the Temple Naina Devi Jee. The hamlet, where Sri Gobind Das Jee was married, was given the name of 'Guru Kaa Lahore.' One day, the durbar of Guru Jee was in session, a messenger supplicated, "The congregation living around Shalkote (Sialkote) has come for *Darshan*. Guru Jee announced, "Bring them instantly."

Among the devotees, there was the son of Durga of 'Ram Das.' He kept standing behind all of them. All-knowing Satguru Jee smiled and said, "You are of very tender age my son but already you are desirous of magnanimity. Come; hand over five paise (pennies), which had been given to you while accompanying the congregation." Alam Chand was surprised to hear this and offered the money to Guru Jee. Two years had passed since Guru Jee had come to Chak Nanki. On *Jeth sudi 11, Samvat 1732* (25<sup>th</sup> May 1675 CE os) devotees came in great number. At the same occasion Kirpa Ram Khorras, son of Atoo Dat resident of Mattan, came, brought along with him the people from Kashmir and pleaded with folded hands, "Jee, *Ghareeb Niwaz*, the ruler of the Kashmir is converting us to Islam. Kindly protect us. Our true king! we, the downtrodden ones have come to you as there is no one else to listen to our lamentations." Guru Jee appeased them and expounded, "Baba Nanak Jee will facilitate you, just observe which way the wind blows," and then looked above towards the heaven. After about an hour (he) explicated, "Without the sacrifice of a head, this problem won't be solved. Heretofore Guru Arjan sacrificed his head, now I will have to do this," and saying so he went into contemplation.

On *Sawan 8 Samvat 1732* (8<sup>th</sup> July 1675 CE os), Guru Jee held his Durbar. Diwan Durgah Mal was asked, "Start preparations, we have to endow Guruship to Gobind Das. You collect the material and artefacts." Satguru adorned Sahibzada with arms and got him to take his seat on his throne. Diwan Durgah Mall brought the materials for endowing the Guruship and after placing (them) in front of Sahibzada, he bowed his head to pay obeisance. Sri Ram Koir, a descendant of Baba Buddha put the mark with sandalwood-powder at the tender aged, Sri Gobind Das. Guru Jee expounded, "Bhai Sikho, from now onward,

consider Sri Gobind Das Jee as your Guru, and those who do, will be blessed. For the sake of Brahmins from Kashmir, who have come here, we will be going to Delhi.” Listening to such words, the whole congregation felt losing their courage but Guru Jee endowed them with serenity. After making Durgah Mall and Chaupat Rai *et al.*, to understand (the situation), Guru Jee asked them to get ready to depart for Delhi. Then, taking Diwan Matti Das, Sati Das, the kitchen-hand, and Baba Diyal Das got ready to leave Chak Nanki. They made first stop at Kote Har Rai. There, both the sons of Baba Sooraj Mall, Sri Deep Chand and Nand Chand, came and paid their obeisance. The embodiment of peace, Tegh Bahadur Jee pacified them all. And thus, exchanging thoughts the whole night passed by.(28)

### **29. Here goes the tale of Guru Jee’s appearance, alongwith three Sikhs, before Delhi’s Suba (the administrator) at Sirhind**

When the Suba of Sirhind came to know that Guru Tegh Bahadur was proceeding towards Delhi taking with him the plea of Brahmins of Kashmir, he deemed it right to arrest them while on their way. The Suba of Sirhind wrote to the in-charge of the (Police) post, “He, alongwith his companions be arrested and brought in my presence at Sirhind.” On the other side, Guru Jee alongwith three companions, after crossing Sirsa Rivulet, reached Malikpur Rangran, and took residence at the house of Bhai Sikh Nagahiya. Next day in the morning, on the command of Guru Jee, Bhai Mati Das went to a well to fetch water. The destiny is supreme; Mati Das slipped, entangled his leg and fell down in the well. Hearing the thump of his fall, people living nearby gathered there and helped Mati Das to come out. On enquiry they found out that he was staying at the house of Nagahiya alongwith Guru Jee. Rangran, a resident of the town, came to the Post and told, “Tegh Bahadur, the Guru of the Sikhs has come in our village.” The in-charge went to Malikpur, arrested Guru Jee (on 12<sup>th</sup> July 1675 CE os) alongwith three companions and brought them to Ropar. On *Sawan 13 Samvat*

1732 (13<sup>th</sup> July 1675 CE os), they were produced before the Suba of Sirhind. They were put in lock up at Bassi Pathana and information was conveyed to Delhi.

Bhai Bhandari, a resident of Sirhind sent a message to Mata Jee at Chak Nanki that Guru Jee and three companions were put in the lock up at Sirhind. The news reaching from Sirhind spread like a wild fire. Mata Nanki Jee sent Diwan Durgah Mall and Chaupat Rai along with the messenger and confirmed the news. Guru Jee stayed three months in lock-up at Bassi Pathana. The enemies had kept them under lot of strain. After three months, on receiving the order from Delhi they were sent to Delhi, enclosed in an iron cage. On Thursday, *Maghar vadi 13 Samvat 1732*<sup>18</sup> (4<sup>th</sup> Nov 1675 CE os), they were produced in Delhi. Suba of Delhi put them in Kotwali (Central Police Station). Next day they were presented in the royal Durbar. On an enquiry by the Suba of Delhi, Guru Jee narrated his mission. The Suba of Delhi said, "Pir Jee, I will listen to your this story later on. Like the emperor, we are desirous of seeing your grandeur. Show us some of your splendid action. See, here Pir Ram Rai had shown many pre-eminent actions and the emperor never declined his request. If you display, as well, then whatever you say will be accepted." Guru Jee said, "Miracle is the epitome of calamity. Holy men don't revel in miracles. If Sri Ram Rai had exhibited some grandeur, then it was his prerogative. We won't present any splendour, don't expect any catastrophe from us. You ask whatever you want, we will respond."

The Qazi (Muslim priest) sitting nearby spoke, "See, how rude reply he has given ! He should be punished for this. This Hindu Pir is a hindrance on the path of Islam. It is essential that he should be converted to Islam. He is very famous pir in India. It won't be inappropriate to use relaxation to him. You know that from Makhawal, he was proceeding towards Delhi with the complaint of the Brahmins from Kashmir, and the Suba of Sirhind took him in his custody. Now he is being presented before you." Suba of Delhi listened to the Qazi. He gave a

18. On Thursday, it was *Maghar vadi 12* and not *Maghar vadi 13*. We have given the converted date on the basis of Thursday.



chance to Satguru to consider this problem very seriously. And after pronouncing as such, he sent Guru Jee alongwith his three companions to Kotwali. He called them back again the next day. Suba, the commander of Delhi said to Guru Jee. "We put before you three conditions, and you may chose the one you like. These three are as follow :

"1. To display some splendour.

"2. To accept Islam

"3. To get ready to accept death."

After listening to these three conditions from the Suba of Delhi, Guru Jee said, "The first two, we do not accept. If you are determined as such, then we accept the third condition." Getting the reply, Suba of Delhi exclaimed, "Such great determination! He is prepared to sacrifice his life but is not prepared to live after declining his faith, what a great determination!" Observing this attitude, the Qazi said, "I have already told you that, unless he accepts Islam, he should not be shown any leniency.(29)

### **30. Here goes the tale of martyrdom of three Sikhs of Guru Jee**

Suba of Delhi issued an order to the Police Kotwal of Delhi that to convert him to Islam no stone should be left unturned. On listening to the order of Suba, Guru Jee said, "Remember, God, Almighty is protector of all; He, neither belongs to the kings nor to the poor. Not at all He approves the religion, which is spread through the use of the sword. Remember, the truth will triumph at the end and the arrogant blasphemy will openly be razed to annihilation." Suba of Delhi sent him to Kotwali. Next day, on Sunday, *Maghar sudi 1* (7<sup>th</sup> Nov 1675 CE os)<sup>19</sup>,

19. *Maghar sudi 1* was on Monday, and not Sunday. We have given the converted date based on Sunday. Here is the almanac for the few days in November, 1675 :

Lunar date		Solar date
Nov 7	Sunday <i>Maghar Amavas</i>	Maghar 7
Nov 8	Monday <i>Maghar sudi 1, and sudi 2</i>	Maghar 8
Nov 9	Tuesday <i>Maghar sudi 3</i>	Maghar 9
Nov 10	Wednesday <i>Maghar sudi 4</i>	Maghar 10
Nov 11	Thursday <i>Maghar sudi 5</i>	Maghar 11

the process of punishment was commenced. The imperial qazi came to the Police post and told the Kotwal, "Don't get softened. If he feel thirsty, then don't offer him water." Getting the order of the Qazi, the Kotwal acted vehemently. The in-charge of the jail inflicted severe hardships for three days by pouring hot sand on his head and body, which caused the boils all over. Satguru endured, keeping faith on the Godly Will. The Qazi kept visiting for three days. He tried to talk to Guru Jee but Guru Jee did not respond. On the fourth day, a pillar was heated and, upside down, he was brought in contact with that. But still Guru Jee did not utter even a single word. On the fifth day, on Thursday, *Maghar sudi 5* (11<sup>th</sup> Nov 1675 CE os), when it was third watch of the day, Guru Jee was brought out of the Kotwali, put under a tree alongwith three Sikhs.

The Qazi pronounced his *fatwa* (verdict under Islamic Law), "These three companions of him should be killed right in front of him. If he still does not acquiesce, he should be despatched to the hell." First Diyal was killed in a cooking cauldron. Then Matti Das was cut with a saw. Thereafter Guru Jee's third associate, Sati Das, was wrapped in cotton and burnt alive. Guru Jee saw the martyrdom of these three Sikhs with his own eyes. (He) propounded, "Bravo the Sikhi, bravo the Sikhi. The martyrdom of these Sikhs has ravaged the foundations of the rule of the Turks. Their rule will not sustain for long. But so long as the earth and the sky persist, and the sun and the moon prevail, their the companions' names will remain resplendent." Observing the martyrdom of these three Sikhs, the uproar spread all over the place. It was on everybody's lips that the cruel regime would not survive for long. The Qazi, after viewing the martyrdom and hearing Guru Jee's words, shook his head and soliloquised, "So much courage, no dejection at all rather he endowed them compliments.(30)

### **31. Here goes the tale of Guru Jee's martyrdom at Delhi**

May be Satguru Jee had become very weak bodily, but was full of spirit. A person among the bystanders uttered, "Pir Jee, you have pronounced that the miracle is the epitome of

calamity. I realise that a holy-man endures according to His Will and never wants to display the resplendence. Pir Jee your time is approaching, please show us some miracle now when you are proceeding on your way (to heaven) so that the audience is convinced that Pir Jee is not devoid of mysterious power but he did not want to interfere with the Godly doings." All-knowing Satguru Jee, looked at him and said, "I have not shown any miracle but on your request we will demonstrate it. Dear friend, if you want to see a miracle, then go and get some water from the well so that I can sprinkle water on my body and face. Ask the Qazi to get some thread and tie it tightly around my neck. You will observe later that the assassin's sword won't cut the thread and the paper." Listening to these words of Guru Jee, the Royal Qazi thought, "Strange, previously, even on pressing hard, he would not talk and now on the request of a stranger he is ready to show a spectacle." Qazi got water fetched from the well and Guru Jee sprinkled it on his face and body. Thereafter, through the Kotwal, arranged the thread and tied it around Guru Jee's neck. In the first instant, Guru Jee recited five stanzas of Jap Jee Sahib and then the last couplet. With folded hands, bent his head and the assassin assaulted with the sword. The head was cut off from the body but the thread was not damaged. The entire gathering was astonished. Everybody lamented that there had been great injustice and there were never such happening in Delhi before.(31)

### **32. Here goes the tale of cremation of Guru Jee's body**

Jaita observed whatever happened in Delhi, and also Gurbakhsh *et al.*, with their own eyes. They, recounting, 'Guru Nanak the magnificent,' moved back to their houses. The martyrdom of Satguru Jee had deeply affected the feelings of the Sikhs of Dilwali. On a call, the Sikhs of Dilwali gathered at night at the house of Bhai Nanoo Cheepa Sikh (calico-printer) They discussed, "What should we do?" Bhai Tulsi said, "The body and the head of reverend Guru Jee are lying in Chandni Chowk. How can we pick them up?" Nanoo Rai Cheepa said,

“Nobleman Lakhi Das may be consulted. His caravan has just come back from Narnaul.” Bhai Ageya and other Sikhs of Dilwali Mohalla, one after the other, came to the house of Lakhi Das at the bank of river Jamuna. They narrated to him all the details of the martyrdom of Guru Jee and three Sikhs. He said, “We have no knowledge of Guru Jee’s martyrdom as I have just come back from Narnaul after getting lime and sand.” Bhai Lakhi Das was Guru Jee’s ardent Sikh, and, with folded hands he requested, “Whatever the way you ask me, I will render the service.” Half the night passed away by deliberating like this. The caravan of Lakhi Das was coming from the side of the fort to Kotwali. Bhai Nanoo Rai, Ageya, Jaita and Bhai Udda, all these four, hiding inside the caravan, reached Chandni Chowk and picked up Guru Jee’s head. These four went to Bhai Jaita’s house in Dilwali Mohalla and placed it there.

Coming behind, Bhai Lakhi Das, with the help of his son, Nagahiya and *et al.* put Guru Jee’s body at the back of the bullock cart, sneaked out of that place and the caravan kept moving behind steadily. On reaching the town of Raisina and putting Guru Jee’s body inside he put the house on fire.(32)

### **33. Here goes the tale of the delivery of Guru Jee’s head at Chak Nanki**

Wrapping Guru Jee’s head in a scarf and by keeping it in a bamboo basket, Bhai Jaita started his journey towards Makhawal. Bhai Ageya, Nanoo and Udda Rathaur, they all caught up with Jaita on the way. Travelling day and night, these four reached Chak Nanki, and presented the head of the ninth Guru Jee at Guru Jee’s Durbar. Shri Dasmesh Jee (the Tenth Master) received the four Sikhs with great honour. Bhai Jaita was honoured with the pronouncement, “Rangreta Guru’s Beta (the son of the Guru).” They narrated what had transpired at Delhi. They said, “Our True Lord, on the same day when Guru Jee was martyred, Baba Budha’s son, Bhai Gurditta left for his heavenly abode. He had relinquished his body at the Dharamsala of Bhai Kalyana and it was taken by the

congregation of Dilwali on the same day for cremation at Bhogalpur, at the Bank of Jamuna. On the other side, in Delhi, Bhai Lakhiya, Nagahiya, and Tulsia et al. the Sikhs of the Guru, picked up Guru Jee's remains, and prepared to leave for Chak Nanki.

Bhai Lakhiya, alongwith the congregation of Delhi, travelling the distance rapidly, reached Chak Nanki. On their arrival young Guru Jee stood up and paid respect to the remains of Guru Jee coming from Delhi. Imbued in bereavement, he took Lakhi Das in his arms, honoured him and repeated three times, "Supreme is Sikhi." With folded hands he (Lakhi Das) supplicated. "We had taken the body of Guru Jee to our house, and performed the cremation by burning the house along with that. Next, by announcing through town crier, the bodies of Mati Das et al., the three Sikhs, were arranged to be taken away from Chandni Chowk. The Sikhs of Delhi performed their cremation at the place they had cremated Bhai Gurditta, the son of Baba Budha. Satguru listened from him the whole account of what had transpired at Delhi. He took hold of him by the right arm and made him to sit next to him on the throne. Mata Nanki Jee and Mata Gujri talked, as well, for long time. Sri Guru Jee expounded :

"Conserved the sanctity of Janeu and Tilak (sacred thread and the mark of consecration on the forehead of the caste Hindus) :

"And thus executed a great valorous act in *Kalyug* (the black age of vices).

"For the protection of the saintly, performed such a great deed;

"Expressed no penitence and sacrificed his head.

"In the name of Righteousness, achieved such gallantry,

"By sacrificing the head but not the perseverance."

Hearing this couplet from the Young Guru Jee, the congregation was filled with the feeling of bereavement. Everybody pronounced, "Blessed, blessed is Guru Tegh Bahadur, the sustainer of Hind."(33)

### **34. Here goes the tale of the heavenly departure of Baba Dhir Mall during the internment in the Fort of Ranthanmbore (in Rajputana)**

On Saturday, *Poh vadi* 6<sup>20</sup> *Samvat* 1732 (27<sup>th</sup> Nov 1675 CE os) at the auspicious place of Sri Damdama Sahib, the recitation of *Sri Granth Jee* was arranged in the memory of Guru Tegh Bahadur Jee. On the behest of Guru Jee, Chaupat Rai recited the Slokas of Ninth Guru in a very touching tone. The whole congregation recounted, "Great is Guru Tegh Bahadur, the protector of Hind." At the command of Satguru, the Sikhs presenting the entreaty, supplicated and the devotees exclaimed, "Guru Tegh Bahadur, the magnanimous." Mata Nanki Jee asked Diwan Durgah Mall that he should now initiate the custom of putting on the turban. On getting the command, Diwan Durgah Mall came forward. Then, Mata Sulakhni Jee presented the turban. After the custom of the turban, *persad* was distributed among the people. All the devotees constantly looked at the Young Guru Jee as the tears poured down their eyes. Guru Jee pacified all those and said, "Bhai Sikho, Father Guru Jee accepted it as the Sweet Will of the Almighty and did not utter a single word of remorse from his mouth. This happening will be remembered till the sun and the moon prevail."

Satguru explicated, "Bhai Sikho, whatever will be, will be. See, how Bhagwan Ram Chander spent twelve years in exile. Sri Krishan Jee, who was considered to be impeccable in all the sixteen (human) traits, had to sustain himself in the house of the cowherds. Similarly, there have been great many sages in the world who kept their faiths on the sweet will of God. My father was endowed with all the powers but he deemed the show of occult power as the job of jugglers. He denounced the show of miracles as the calamity, and specified that the devotees of God triumph in the Will of the Sustainer. The accomplishment, which my father Guru Jee achieved in this Age of *Kali*, the darkness, has never been attained before and there

20. On Saturday it was *Poh vadi* 5. We have converted the date using Saturday, and not *Poh vadi* 6.

never will be hereafter. The auspicious personalities are divine and their names remain eternal." Satguru, through Durgah Mall, brought the assembly to an end. Saying, "praises be to the Great Guru Tegh Bahadur," the devotees left for their abodes. On the other side, some malevolent person went and informed the Delhi (Emperor's) Durbar, "At the village of Bakala every year, at the occasions of Baisakhi and Divali, the Nanakpanthis get together. Same as (Guru) Tegh Bahadur, they revered his nephew, Dhir Mall as their Pir. We have come and conveyed you about the happening, now it is up to you what to do."

After listening to this, the Emperor flew into rage and he issued a directive in the name of the Administrative of Lavpur, "He (Guru Jee) should be arrested and presented before me in Delhi." Immediately on receipt of the order, the Suba of Lavpur sent his official and called Dhir Mall from Bakala. Alongwith him, his two Sikhs, Bhai Sheehan and Bhai Damodar came, too. Suba of Lavpur despatched them to Delhi. Suba of Delhi put them in the lock-up and next day presented them to the Emperor. The Emperor asked, "It is essential that you display some miracle failing which you will have to accept Islam." Then, Baba Jee replied, "To show miracle is epitome of calamity, and, therefore we cannot exhibit. And secondly, if we are going to die eventually, even after accepting Islam, then we refuse to embrace such a religion." The Emperor Aurangzeb became silent after hearing Baba Dhir Mall's forthright talk. He sent all the three in the Fort of Ranthanmbore. There, Baba Jee was severely punished. In the same fort on Friday, *Maghar sudi 2 Samvat 1734* (16<sup>th</sup> November 1677 CE os), he left this mortal world at one and a half watch after sunrise to proceed to the heavenly abode of his Guru. Aurangzeb wanted that he should accept Islam; no other religion should flourish in Hindustan and only the Mohammad's faith should thrive. In Punjab, only the lineage of Guru Nanak Jee was becoming ostensible to him, the influence of which was spreading all over Hindustan. He wanted to annihilate the efficacy of this temporal seat from everywhere in Hindustan. Then he learnt that the son of Sodhi Dhir Mall, like his father, was promoting his father's holy-seat.(34)

### **35. Here goes the tale of the arrest of Baba Ram Chand Jee from the Village of Bakala**

Aurangzeb was very orthodox Muslim. He issued an order to the administrator of Lavpur that he (Ram Chand) should be arrested and presented before him. On the receipt of the order, the Suba of Lavpur sent an official, who arrested and brought Baba Ram Chand Jee. Three Sikhs, Bhai Esher, Bhai Dharma and Tulsee came along, as well. Ruler of Lavpuri said, "Pir Jee, the Emperor has called you to Delhi." Next day he was sent from Lavpuri to Delhi. Travelling all the way Baba Ram Chand Jee, alongwith three Sikhs reached Delhi. Suba Delhi kept them one night at Delhi Kotwali and, then next day presented them to the Emperor. The Emperor said to them, "Pir Jee, either you show some miraculous deed or get ready to accept Islam. If you don't accede to any one of these two conditions, you will have to accept the death." Baba Ram Chand Jee said, "Miracle are the epitome of calamity. This I am not going to display. The Muslim religion, we accept it if it can guarantee us no death at all; even after becoming Muslim one has to die, then, why should one abandon the righteousness endowed by the ancestors."

Although Baba Ram Chand was hardly thirty years old, he confronted the Emperor with courageous response. The Royal Qazi, sitting beside, said, "Your majesty, immediately after the birth he has been fed with such food of thought, he won't acquiesce. His elder (Guru) Arjan did not concede, it is just the contemporary history. His father, Dhir Mall, you have dealt with him anyway. He is also their descendant and he should be implemented same punishment. The Emperor sent them to Kotwali. Next, the rounds of punishment were commenced. When Kotwal could not make him to succumb even after inflicting heavy punishment, he sent the message to the Emperor, "Hindu Pir is not giving in." Hearing the news, the Emperor got astonished and sent a message to put him to death. As the order was received, Kotwal brought all the four out in Chandni Chowk. On *Bhadon vadi 1, Samvat 1735* (24<sup>th</sup> Jul 1678



CE os), at mid-day the Qazi sentenced the three to be wrapped up in cotton and burnt to death. These three, bowing to the Godly Will and with celestial pleasure, left for the heavenly abode. Ram Chander Jee witnessed their martyrdom with his own eyes while sitting under the tree. Baba Ram Chand was reciting Sri Jap Jee Sahib when, seeing him there, the Royal Qazi said, "And what sort of a hymn is he recounting? Send him, as well, to the heavenly domain," and an eastern executioner, Mohammed Hussein, decapitated Baba Jee's head. Kotwal ordered the Hindu inhabitants of the town to take the dead-bodies of four of them. On receiving the order Bhai Gurbakhsh Rai and *et al.*, the Sikhs of Delhi, took the bodies to the village of Bhogalpur and, at the bank of River Jamuna, cremated them. On the fourth day they picked up their remains and sent them to the village of Bakala. *Paath* of *Sri Granth Sahib Jee*, commemorating the Seventeenth-day Service, culminated at the Dharamsala of Bhai Kalyana on Friday, *Bhadon sudi 2* (9<sup>th</sup> August 1678 CE os ). Then Bhai Gurbakhsh and Nanoo arrived from Delhi carrying the remains of all these four. Seeing the remains arriving from Delhi, Baba Ram Chand's mother, Mata Tulsan Dei, fell into extreme bereavement. Everybody there had his eyes pouring down tears and Baba Bhag Mall tried to appease them all.(35)

### **36. Here goes the tale of Baba Bhar Mall leaving Bakala and going to Kartarpur**

Baba Bhar Mal commemorated the Seventeenth-day Service by having non-stop recitation of *Sri Granth Sahib* on Friday *Bhadon sudi 2* (9<sup>th</sup> Aug 1678 CE os) in the memory of his brother Baba Ram Chand and his three companions. Dasam Guru, due to his prior engagements, could not go from Chak Nanaki, but he sent Diwan Dharam Chand Chhibber with a sum of Rupees One hundred and one. The congregation performed the coronation of Baba Ram Chand's younger brother, Sri Bhar Mal on the celestial-throne at Bakala. On next day, after the recitation of *Asa Dee Vaar*, the Sikhs supplicated, "Oh, Our

Sache Patshah, Aurangzeb is keeping an evil eye on Bakala. You should leave this place; it will be appropriate to move to Kartarpur, the town set-up by Guru Arjan Dev Jee.” Baba Jee acquiesced to the request of the devotees and after leaving Bakala, prepared to go to Kartarpur. The commands were issued to the masands, the agents, “Those who want to have *Darshan*, may come to Kartarpur. Owing to the prevailing conditions in the country, after relinquishing Bakala, we are going to the town of Guru Arjan.” In the meantime, Bhai Mani Ram, the emissary sent from Chak Nanki, reached Bakala. With folded hands, he conveyed the message of Satguru. He requested, “Maharaj, the *Bir*, the recension, of *Sri Granth Jee* belonging to Sat Guru Pancham (Fifth) Patshah, the true fifth preceptor, he (Guru Gobind Singh) wants to correct the recension written later on.’ Baba Bhar Mal Jee said, “Please convey to Sat Guru Jee that we are leaving Bakala and going to Kartarpur.

“Please communicate my message to Guru Jee that he may collect the recension from Kartarpur or send one of his scribes with *Sri Granth Sahib*. He can correct the vowel etc.” After taking the leave Bhai Mani Ram from Bakala came back to Chak Nanki and conveyed the message. On the other side, the Emperor received the information that the rulers of Rajputana were heading towards rebellion, and to deal with them he left for Rajputana.(36)

### **37. Here goes the tale of the inhabitation of Anandpur**

Here, Sri Dasmesh Jee, during the festival of Holi<sup>21</sup> (the festival of colours) in *Samvat* 1736 (5<sup>th</sup> March 1680 CE os), got a war-drum prepared, which was assigned the name of Ranjeet Nagara. At that time the age of Satguru was just eighteen. Daily, two times, in the morning and the evening, the war-drum started to be beaten. In the afternoon, Guru Jee started to go out for hunting. Gaiety prevailed in the town of Chak Nanki. In the early new year, *Samvat* 1737 (1680 CE os) the

21. Holi was on 5<sup>th</sup> March 1680 CE os.

commandments were issued in all the four directions, mentioning, “Any Sikh who will present himself in the Durbar with some good book, healthy horse, and armaments will earn our pleasure.” A year passed by like this. In *Samvat* 1739 (1682 CE os) at the time of the festival of *Vasoa* (First of Baisakh, 29<sup>th</sup> March 1682 CE os) people thronged to Chak Nanki from all directions. The atmosphere was abounding with jubilations.

At that time, the famous Persian and Arabic writer and poet, Bhai Nand Lal Goya, came to Chak Nanki, alongwith the congregation from Multan. Goya presented his handwritten book called *Bandgi Naama* (Epistle of Worship) and another written by Hirda Ram Bhalla called *Play of Hanuman* was presented to Guru Jee as well. Sat Guru Jee was very much gratified at *Bandgi Naama*, the creation of Bhai Nand Lal. He was initiated in Sikhi with *charan-pahul* (the *Amrit*) and (Guru Jee) explicated, “Your composition enchants the heart and rejuvenates the life. From now on it should be given the name of the Epistle of Life instead of Epistle of Worship. It will be revered as much as our creations.” Guru Jee minutely examined the second book, which was written by Hirda Ram and, then, said to Nand Lal, “Oh, my Sikh, by reading this a coward and weak can become warrior. This book is full of fervour.” In this book four pages of ‘Sri Ram Chander Parsram Sanwad (conversation)’ were torn. Satguru diverted the attention of all his poets towards this factor and said, “Any poet who will bring the verses completing these four pages as good as Bhai Jee’s lyrics, he will be granted as much prize as he demands.” A poet called Amritrai, a resident of the town of Lavpur, stood up and, with folded hands requested, “Maharaj, this task may kindly be assigned to me. I am from the lineage of Hans Raj Bhalla and I had seen and studied this granth.”

On the command of Guru Jee, Amrit Rai completed all the four pages in verse and presented to Satguru Jee. After examining them Guru Jee was much pleased and showered him with big prizes. His granth was completed just before the beginning of the festival of Holi. On the request of the congregation, Guru Jee amply prepared for the celebration of

the festival of Holi. Alongwith the congregation, Guru Jee came outside of Chak Nanki, near Agampura to celebrate the festival. First of all, Bhai Alam Chand *et al.*, the prominent Sikhs, sprayed loaded squirts upon Satguru Jee. In return, Guru Jee answered the squirt with squirt. Guru Jee's and the Sikhs' clothes were drenched in red colour. From *Phagun sudi* 8 to *Phagun Purnima* (24<sup>th</sup> February to 2 March 1683 CE os), for eight<sup>22</sup> days great jubilations were carried on. Inspired by this entire delightful scene, Bhai Nand Lal pronounced a couplet. Guru Jee was much pleased and said, "Your creation is worthy of providing ecstasy to the mind." And like this the auspicious day culminated. Next day on *Chetar vadi* 1 (3<sup>rd</sup> March 1683 CE os), in the afternoon horse races and the armament exercises were held. The atmosphere depicted a panoramic sight. When enquired by the Sikhs, the day was assigned the name of Hola Mohalla and this day started to be celebrated every year at Chak Nanki.(37)

### **38. Here goes the tale of Rani Champa coming to Chak Nanki**

On the Vaisakhi Day in *Samvat* 1741 (28<sup>th</sup> March 1684 CE os), the Sikh congregation flocked to Chak Nanki. Rani Champa, alongwith his son Bhim Chand came for *Darshan* of Guru Jee's Durbar. Satguru Jee arranged her stay at the female-chamber and Rani supplicated at the feet of the mothers. To establish a new town she endowed the land of Anandpur and Tarapur. Next day Guru Jee laid the foundation of new town near Chak Nanki. Bhai Chaupat Rai, after reciting five stanzas of Sri Anand Sahib, supplicated. Auspiciously Guru Jee assigned the name of Anandpur to the new town. Then the *persad* was distributed.

22. *Phagun sudi* 8 was on 24<sup>th</sup> Feb, and *pooranmasi* on 2<sup>nd</sup> March. From 24<sup>th</sup> Feb 1683 to 2<sup>nd</sup> March inclusive the period is 7 days, not 8 days. That year *sudi* 14 and *purnima* had occurred on the same day, reducing the period by one day. Here again, we have to infer that the author has interpolated the dates in the absence of any original source. If the holi dates had been recorded during the time, and such record been available, then the writer would have mentioned 7 days instead of 8.

After staying for three days at Chak Nanki, rani begged Mata Jee to leave and taking her son Bhim Chand with her came back to Bilaspur. In the same year, at the time of Sri Krishan Ashtmi (Birth Anniversary, 22<sup>nd</sup> August 1684 CE os), Satguru commenced to compose Sri Krishan Avatar.

Now I begin to narrate Krishan Avatar,  
How he came into this body of Murari.  
The earth, dreaded by the sins,  
Approached Brahma, the Creator.  
On the instance of the Almighty,  
And for the protection of the piety,  
Hari Jai took birth at Mathura.  
With applause, Krishna debuts were displayed,  
All of which are narrated in the Dasam.  
Eleven hundred and eighty six stanzas,  
Were related sitting blissfully at Dasam Pur.

It was completed at the town of Paonta Sahib on Tuesday, *Sawan sudi 7 Samvat 1745* (24<sup>th</sup> July 1688 CE os) at banks of River Jamuna.

Seventeen hundred and forty-five, 7<sup>th</sup> *Sudi* of Sawan,  
At the town of Paonta, at the bank of Jamuna.(38)

### **39. Here goes the tale of going to the country of Sirmor**

Next year, in *Samvat 1742* (1685 CE os), at the time of the festival of *Vaisakhi* (28<sup>th</sup> March 1685 CE os), a minister sent by Raja Maidni Parkash, Nahanpati (Ruler of Nahan) came to Anandpur. With folded hands he requested, "Jee, *Ghareeb Niwaz*, you have been invited, alongwith your family, at Nahan by Raja Maidni Parkash. Guru Jee, judging the conditions prevailing, started towards the country of Sirmor and, on 17<sup>th</sup> of *Vaisakh* (13<sup>th</sup> April 1685 CE os), arrived at the town of Nahan. Raja Maidni Parkash welcomed them with great enthusiasm. They were accommodated at the palace. One day Raja Jee asked Diwan Chand Jee, "What are the intentions of Guru Jee? You must tell us." In reply Diwan Chand told, "Guru Jee wants some solitary place at the bank of river Jamuna." Raja sent his minister

along and they selected a very pleasant place at the bank of river Jamuna near Paonta. Steadily Satguru Jee moved from Nahan and, at the end of the month of Baisakh, set up at Paonta Sahib. Here, on the first day of Jeth (28<sup>th</sup> April 1685 CE os), its foundation-stone was laid auspiciously, after due supplication by Sahib Ram Koir of Baba Budha lineage. The Holi *Amrit* was distributed in the congregation. Great jubilations followed in Paonta. On the tenth day, Prohit, the family priest, was sent from Paonta to the town of Khurvadhi (Dehradoon). There, Karta Purkh (Ram Rai) welcomed them cordially and asked about the welfare of Satguru Jee.

Prohit Jee stayed two days in Khurvadhi. Third day Sri Karta Purkh told Gurdas of Bhai Behlo, “Get ready, we are going to Paonta alongwith Prohit.” Bhai Gurdas, Bhai Tara, et al., five Sikhs accompanied Sahib Sri Ram Rai Jee. Guru Jee received them graciously. After due supplications, they inquired each other’s welfare. Both sides were overwhelmed with enchantment. Guru Jee sent Diwan Nand Chand to Nahan and invited Maidni Chand. Raja alongwith his Rani came to Paonta. Both the women sought blessings by touching the feet of Sri Ram Rai Jee and gaiety eventuated all around. After staying there for two days, on third day, with due respect he sought permission to leave. At the time of departure, Karta Purkh said, “Maharaj, your residence, now, is at the town of Paonta. Please do oblige me by paying a visit to my household too.”(39)

#### **40. Here goes the tale of celebrating the Dipawali (Festival of Lights) at the Town of Paonta**

Satguru Jee accompanied Raja Maidani Parkash and said good-bye to Sri Ram Rai Jee upto the boat at the bank of Jamuna. Sri Ram Rai Jee after crossing on the boat steadily reached at his residence. Here, Guru Jee sent commandments to the Sikh congregations that this time come to Paonta Sahib to celebrate Dipawali (17<sup>th</sup> October 1685 CE os). On getting the directive of Satguru Jee, the congregations from Delhi, East, Assam, Majha, Malwa, Doaba, Puthohar, Kabul etc., all those

countries, swarmed to the town of Paonta. From Assam, Rattan Rai, the son of Raja Sug Deo, alongwith his mother and uncle Ramrai came. They were loaded with many precious artefacts. Previously, Rattan Rai had come to Chak Nanki alongwith his mother and father when he was just twelve years old. That time too, his parents had donated many precious articles. Among them, there was one convertible arm; by twisting its knob, it could be changed into a sword, a pistol, a spear, a mace or a pike. Also they had presented one unique elephant, which had a white streak from head to tail. Apart from that there were ornamented bowl of gold, golden crest, rosary of pearls and one hundred gold coins. They supplicated after offering all these.

Similarly people with various gifts came from all the countries. There was hustle and bustle everywhere. Sri Amrit Rai, Tehkan Gujratia, Ani Rai, Alam, *et al.*, also came there and presented themselves in the durbar of fifty-two poets. Apart from that Guru Jee, himself was an adept poet and the poetical symposia ensued everyday. At Anandpur, Guru Jee had already begun writing Krishna Avatar. And the time started to fly at Paonta.(40)

#### **41. Here goes the tale of Guru Jee's visit to the town of Khurvadhi (Dehradoon)**

Bhai Behlo, the emissary sent by Karta Purkh Jee from the town of Khurvadhi arrived at the town of Paonta with a letter. After going through the message, Satguru Jee issued letters to the devotees at far and near. It was written in there, "This year, the festival of Baisakhi (29<sup>th</sup> March 1686 CE os) will be celebrated at Khurvadhi. All should come there." In *Samvat* 1743 (1686 CE os), three days before Baisakhi, Guru Jee went and took residence at Khurvadhi. Khurvadhi is a panoramic place in the country of Gadwall. It is surrounded with mountains from all sides and the jungles beamed with lush green trees all around. Karta Purkh Jee took Satguru Jee in all the four directions of Khurvadhi and showed him all the

medieval places. The festival of Baisakhi was celebrated with great spectacle. The congregation from both sides thronged to the place with great enthusiasm.

On the request of Karta Purkh Jee, Guru Jee took his seat on his right. The current of happiness excelled through the Sikh congregation by observing the Uncle and the nephew so close. Guru Jee stayed at Khurvadhi for three days and on the fourth day took leave of Sri Ram Rai Jee and, alongwith the family, steadily reached the town of Paonta. Next day, Raja Maidani Parkash, the ruler of Nahan, along with his Rani, came to the town of Paonta for *Darshan*. Satguru, at that time, had arrived there only three days earlier. Hardly three years had passed since Guru Jee's arrival at Paonta, when a messenger with the sad news came from Khurvadhi and informed, "Sri Ram Rai Jee has passed away on *Bhadon sudi 8, Samvat 1744*<sup>23</sup> (4<sup>th</sup> September 1687 CE os) and his Seventeenth-day Service will be held on Tuesday (20<sup>th</sup> September 1687 CE os)." On hearing the news Guru Jee expressed his condolences. Mata Punjab Kaur had sent Gurdas of Bhai Behlo to the town of Paonta. Mata Punjab Kaur, Raj Kaur, Lal Kaur and Malook Kaur (the daughter) paid their obeisance to Guru Jee. Guru Jee, then, paid his condolences. Thereafter he returned to his own abode.(41)

#### **42. Here goes the tale of enthroning Mata Punjab Kaur on (temporal/spiritual) seat at Khurvadhi**

Satguru Jee invited the consorts of Sri Ram Rai Jee and asked, "Who should be endowed the responsibility of the seminary?" Mata Raj Kaur responded, "Dear uncle, we do not want to stay in Khurvadhi. After the Seventeenth-day Service,

23. Both *Bhadon sudi 7*, and *8 Samvat 1744* were on Sunday, 4<sup>th</sup> September 1687 CE os. *Bhadon sudi 7* ended shortly after sunrise.

*Assu vadi 9* was on Monday/Tuesday 19<sup>th</sup> September/20<sup>th</sup> September. If we add 16 days to 4<sup>th</sup> September, we get 20<sup>th</sup> September as the 17<sup>th</sup> day. Since it is Tuesday on 20<sup>th</sup> September, it agrees with the date given. Therefore, the weekday of passing away was on Sunday, not Tuesday, as given. Here, on the basis of the evidence of the second date, we have given the conversion based on *Bhadon sudi 8* and not on Tuesday. Usually preference is given to the weekday, but here it is an exception.



we will leave to go to our residence in Mani Majra. The upkeep of the Seminary may be handed over to Punjab Koir.' This was also endorsed by Mata Lal Koir and Malooki. Whole of the congregation, as well, endorsed it. Guru Jee sought the opinion of prominent people like Bhai Gurdas, Esher Das and *et al.* They also supported the opinion of the three consorts of Karta Purkh Jee. From among the renowned Masands (preacher/agents), Bhai Gurdas said, "Maharaj, the congregation desires as such but some Masands are putting in obstacles. Such masands are jealous and quarrelsome and they have been revelling like that since the time of Baba Ram Rai Jee. One among them, who is their leader, after persuading the congregation, wants to put Charan Das Bahiya on the throne. The All-knowing Sat Guru Jee was aware that the person with enmity was like a drum; the drum beating is pleasant when its top is laced with flowery paste. But when the paste dries up, it produces rough sounds.

Guru Jee tried to persuade them to acquiesce, but they insisted that Bahiya was a fit person and he should be selected and endorsed with turban (of Guruship). Next day, on Seventeenth-day Service the bards recited Asa Dee Vaar. During the first watch of the day, it was culminated. In the afternoon the Sehaj Paath of *Sri Granth Sahib Jee* was to be concluded. From his lodgings, Sat Guru Jee sent Diwan Nand Chand and invited Mata Punjab Kaur. Alongwith her, Mata Raj Koir, Lal Koir and Mata Malooki, all the three came. Guru Jee invited Gurdas of Bhai Behlo, and other prominent Sikhs. He again asked their opinion. With folded hands, they replied, "We left no stones unturned. They are hard nuts to crack and are not prepared to accept the decision of the mothers. Now it is up to you." All-knowing Guru Jee had already contemplated to reform the system of Masands. He called Diwan Nand Chand. Then he invited Charan Das Bahiya, Meehan, Karam Chand, Dharma and Tulsee, the five celebrated ones. Then he asked Diwan Nand Chand *et al.*, five Sikhs to pour hot oil with ladles upon their heads and despatch them to the domain of death.

Thereafter, on the advice of Mata Punjab Kaur, five Masands were called in each time and they were punished.

When the people sitting outside learnt that Guru Jee is punishing the crooked Masands, they heaved a sigh of relief. In the third watch of the day, Sehaj Paath of *Sri Granth Jee*, in memory of Sri Karta Purkh Jee, was concluded. Then Guru Jee prepared to hand over the charge of seminary. With the permission of the congregation, in the presence of all the three mothers, Guru Jee bestowed the seat of command of the Khurvadhi seminary in the hands of Mata Punjab Kaur. With his right hand, he put a sandalwood mark on the forehead of Mata Jee. All the prominent people of various areas presented their gifts and Mata Jee blessed them all. Creator's ways are mysterious and cannot be erased; everyone has to take one's turn to leave this mundane. Mata Jee got up from the throne and paid obeisance and sought the blessings by bowing her head and Guru Jee said to Mata Punjab Kaur, "Beti, we are always there for your help. Whole of the Sikh congregation is at your service. You run the seminary of Sri Ram Rai Jee with zeal. Everything will be perfect. If you face any difficulty, any time, send us a message at Paonta. We are not very far from you."(42)

### **43. Here goes the tale of Guru Jee's return to the town of Paonta**

After the Seventeenth-day Service on the request of Mata Punjab Kaur, Guru Jee stayed in Khurvadhi for three days. On the command of Mata Jee, people from the villages far and near came. Fourth day after the Seventeenth-day Service Guru Jee took leave of Mata Punjab Kaur and reached back in Paonta. In the new year on *Vaisakhi* festival (28<sup>th</sup> March 1688 CE os), in *Samvat* 1745 , from Khurvadhi a great number of Sikh devotees came to Paonta. During the rainy season, Mata Punjab Kaur sent a letter to Paonta through Gurdas of Bhai Behlo. She requested, "Maharaj ! Raja Fateh Shah may raid upon Paonta at anytime. He has sent instigating letters by Massand Gurbakhsh, *et al.*" After receiving the letter coming from Khurvadhi, standing in the Sikh congregation, Sat Guru Jee supplicated :

“I’m a Kshatri’s son, not of Brahmin that I may get panicky.

“Many are there, domesticated affairs, should I abandon all and just put mind in You ? Now, gratify and endow me, as I am earnestly beseeching You.

“So that, when the life’s end approaches, I revel in the war (struggle), and die (sacrifice) myself.” (2489) (Krishan Avtar)

Envisaging the activities of Raja Fateh Chand, Guru Jee completed Krishan Avtar on Tuesday, *Sawan sudi 7, Samvat* 1745 (24<sup>th</sup> July 1688 CE os) at the bank of (River) Jamuna.

“In 1745, on 7<sup>th</sup> *Sudi* of *Sawan*,

“In the town of Paonta, at the bank of Jamuna, completed.”(2490)

Guru Jee commenced preparations for war with Raja Fateh Chand. In the Durbar, when it was in full swing, it was expounded :

“Auspicious is one who, keeping God’s Name on lips, remembers in heart the war (struggle).

“Because the body is destructible, not immortal and one climbs into the boat to go across the sea.

“One should make the heart a domain of patience and enlighten it with the lamp of intellect,

“And, taking the broom of knowledge in his hand,

“Clean up all the litter and sweepings.” (2491) (Krishan Avtar)

One month after the completion of Krishan Avtar, in *Samvat* 1745, on *Bhadon sudi 8* (24<sup>th</sup> August 1688 CE os), it was the first death anniversary of Karta Purkh Jee. From Khurvadhi, Mata Punjab Kaur sent a letter to the town of Paonta. After going through the letter Guru Jee wrote back, “Due to some prior engagements, we could not come but to make arrangements for the commemoration day we are sending Diwan Nand Chand, who will make necessary preparations. Otherwise we are always with you and there is nothing to be afraid of. The Sikhs, I am sending, will reach before the

anniversary day.” On receiving the command, Diwan Nand Chand, taking Bhai Mani Ram and other warriors with him, reached Khurvadhi three days before the day. On the day of anniversary the non-stop recitation of *Sri Granth Jee* was completed. On the instance of Mata Jee, Diwan Nand Chand stood up to present the supplication. He had hardly said the opening line, “*Ik Onkar Vahaguru Jee Kee Fateh...*” when an altercation ensued with Gurbakhsh Rai of Dilwali, who was sitting-in-attendance (of *Granth Sahib*). Mata Jee requested to let the supplication conclude, but he did not acquiesce to Mata Jee’s appeal.

The congregation could not tolerate the insult of Mata Jee, requested for the supplication to continue and him, to be removed from the seat-in-attendance. Acceding to the congregations, Bhai Mani Ram pulled him away. Being humiliated, Gurbakhsh started to shout un-reverently. Some intrepid took out their swords but Mata Jee prevented them. Alongwith his companions, he had to run away to save his life. After Gurbakhsh had gone, Bhai Mani Ram took seat-in-attendance at *Sri Granth Jee* and Diwan Nand Chand completed the supplication. Then the *persad* was distributed among the devotees. Gurbakhsh Rai ran away and went to Siri Nagar (Garhwal) to Raja Fateh Chand. Here, with due permission of Mata Jee, Diwan Nand Chand, came back to the Town of Paonta. Diwan Nand Chand narrated the whole affair of Gurbakhsh Rai. Guru Jee responded, “Bhai Sikh, we will see what the destiny plays. On his arrival at Siri Nagar, Gurbakhsh Rai petitioned Raja Fateh Shah saying, “Maharaj, Guru Gobind Rai’s Sikhs, coming from Paonta have very much humiliated us. On their instance, Mata Punjab Kaur has banished us from Khurvadhi. Previously, I have already appealed to you and, now, once again beseech, the Guru at Paonta is making Mata Jee to follow him. In relationship, Sri Ram Rai Jee was his nephew. She had called him at the Seventeenth-day Service from Paonta. Guru picked up all my companions, who wanted your control at Khurvadhi, and killed them by pouring hot-oil on their heads. I just managed to save my life and came to

you; otherwise I would have been killed too. The Guru of Paonta wants that there should be left no person in Khurvadhi, who wishes to collaborate with you. We have narrated to you truthfully whatever is transpiring at Khurvadhi.”(43)

#### **44. Here goes the tale of Raja Fateh Chand’s invasion of Paonta**

Raja Fateh Chand flew into rage after listening to the account of Gurbakhsh. He looked towards his Minister and said, “We must get ready. I did not want to prolong the conflict but Guru (Jee) has just put his foot in Khurvadhi. It won’t be long, with the help of Raja Maidni Parkash, he may take away a big chunk of the state. Saint Gurbakhsh Rai has enlightened us with the whole situation. Now to be negligent is contrary to the diplomacy.” Raja Fateh Chand beat the war-drum and, taking warriors like Hari Chand commenced the march towards the town of Paonta. Raja Fateh Chand, after striding for three or four days, on Monday, *Assu sudi 30*<sup>24</sup> (3) in *Samvat 1745* (17<sup>th</sup> September 1688 CE os), reached the boundary of his territory and encamped on the bank of River Jamuna.

The Guru Jee’s informer notified, “Maharaj! Raja Fateh Chand has put up his camp on the other side of the river. We must prepare ourselves too. Satguru said, “Dear Sikho, Neither in the past nor now, we have any enmity with Fateh Chand. He has commenced a raid upon us without any reason.” Diwan Nand Chand was addressed, “His frontal attack should be checked so that he cannot come to the town of Paonta.” Next day, on Tuesday, *Asu sudi 4* (18<sup>th</sup> September 1688 CE os), before dawn, about seven kilometres from Paonta, Guru Jee came and checked the advancing movement of Fateh Shah. At the Giri meridian of River Jamuna, the trenches were dug and the orientation for the war went ahead. All the five cousins (sons of the father’s sister), Mama (Uncle) Kirpal Chand, Bhai Jeta,

24. There is no such date as *sudi* thirty. *Sudi titbis* are from 1 to 15; 15<sup>th</sup> being *pooranmasbi*. In the text it should be *sudi 3* instead of *sudi 30*, most likely the error is due to misprint. Moreover, it was Monday on *sudi 3*, which agrees with the weekday given in the text.

Prohit (Priest) Daya Ram, Kirpal Chand Udassi, Bachiter Rai *et al.*, roared, “Glory to Guru Gobind Das” and marched forward. From both sides war-drums were beaten. Fierce fighting went on for one and half watch of the day. No efforts were spared. From the side of Raja Fateh Shah, Hari Chand, Pahar Chand, Bir Chand, Nijabat Khan, Bheekhan Khan and Hyat Khan, *et al.*, the prominent ones, were coming forward to fight. Ferocious fighting took place. On Guru Jee’s side two sons of Bibi Viro, Sango Shah and Jeetmall, were martyred. On the other side, the prominent warriors like Nijabat Khan Bhikhan Khan *et al.*, were killed in the war and this resulted into a stampede among the soldiers in the army of hills. They lost the will of crediting each other.

When Fateh Shah observed his army running away, he asked Hari Chand, who was standing by, “What will happen to us? With what type of honour we will go back to Siri Nagar? What will our women folk say? After getting a defeat at the hands of a few Sikhs we have run back?” Hari Chand was renowned among a few very brave ones in whole of the mountainous region. He had become extremely furious. He took out his bow and, shot three arrows one after the other towards Guru Jee. Two of them went astray but the third one hit Guru Jee in stomach causing a minor injury. Guru Jee reacted swiftly and threw an arrow with such a force that he fell down from the horse. As soon as he fell victim of death, the army of Fateh Shah was demoralized. They started to run to save their lives. On the order of Guru Jee, Diwan Nand Chand gave them a chase and made them to cross over the River Jamuna. After facing the defeat, travelling along the bank of Alka Stream, Fateh Chand arrived back in Sri Nagar. On the instructions of Guru Jee, Diwan Nand Chand brought the bodies of all the four martyred Sikhs to Paonta. Next day they were cremated on the bank of the river. In the third watch of the day, *Sehaj Paath* of *Sri Granth Sahib* was commenced, which was completed on Thursday, *Kartik vadi 5* (4<sup>th</sup> October 1688 CE os). After the due supplication, the *persad* was distributed. This was the first battle of Guru Jee.(44)

#### 45. Here goes the tale of going to Kapal Mochan on a pilgrimage

Immediately after the completion of the recitation of *Sri Granth Jee*, Satguru Jee, on the same day, called the people who had not participated in this war of righteousness. They were punished according to their faults. From Bilaspur an emissary of Rani Champa Watti, arrived with a letter. Guru Jee opened the letter and read. She had written, "When will you come to endow your *Darshan* to this humble entity?" On the other hand, Mata Punjab Koir and Raja Maidni Parkash were beseeching as well, "Kindly don't leave this place." All-knowing Guru Jee pacified them and, after staying a few days more at Paonta, got ready to leave for Anandpur. On Saturday, *Kartik sudi* 13<sup>25</sup> (27<sup>th</sup> October 1688 CE os), one month and ten days after the fighting, left Paonta for pilgrimage to Kapal Mochan. Here, considering the auspicious occasion of Guru Nanak Dev Jee, on *Purnima*<sup>26</sup>, the full-moon-day (28<sup>th</sup> October 1688 CE os), he honoured the prominent Sikhs. Next day he prepared to leave Kapal Mochan to go to Anandpur. Diwan Nand Chand was asked, "Please, bring my steed," and mounting the horse Guru Jee proceeded onwards towards the direction of Sadaura. On the way, passing through Lahar Pur, Toka, Dabra, Rani-kaa-Riapur, *et al.*, on Thursday, *Maghar vadi* 10<sup>27</sup> (8<sup>th</sup> November 1688 CE os) arrived and boarded at Mani Majra. Hearing the news of the arrival of Guru Jee, Raj Koir, came and welcomed Guru Jee delightfully. Next day, on *Maghar vadi* 11 - *Ekadshi*<sup>28</sup> (9<sup>th</sup> November 1688 CE os), set up his camp in the forest outside the village of Darauli.

The headman of the village, Chaudhry Esher Das,

25. *Tithis* 12 and 13 were both on Friday 26<sup>th</sup> October. Here we have given the conversion based on Saturday.

26. It is unusual that Guru Ji should have gone along with a few Sikhs to Kapal Mochan, a Hindu place of pilgrimage, on the occasion of *Kartik Pooranmashi* and celebrate the Gurpurb there, rather than with the *Sangat* in Punjab.

27. Conflict of *tithi* and weekday. *Sudi* 10 was on Wednesday. We have given the conversion based on Thursday.

28. We have based the conversion on the basis of the date in note 26.

alongwith the village congregation, came for *Darshan*. Guru Jee gave him seat nearby and asked about his welfare. With folded hands and humbly, Chaudhry requested, "Maharaj, there is dearth of water in this area. Kindly do us some favour in this regard." Impressed by his humility, Guru Jee stood up with a spear in his hand, looked up into the sky and pronounced, "Bhai Sikh, we are endowing you with water from the portal of Guru Nana Jee," saying so he thrust the spear in the ground. While everybody was watching, a streak of water sprung up. Satguru Jee said, "Esher Das, you now get a *baoli* dug here." Then, beseechingly, he brought Guru Jee into the village and arranged the stay in a *baveli*, the mansion. In this village, there used to live a Khatreta Sikh. He, alongwith his wife Desan, came for Guru Jee's *Darshan*. All-knowing Guru Jee acquiesced the predicament of their minds and asked, "Tell us, what it is you want from us?" Looking around, Kirpa Ram could not speak out truthfully and said, "We have just come for your *Darshan*." But Desan, standing besides, spoke, "Maharaj! I am suffering with *attbrab* (loosing child during pregnancy or at the time of birth). No child of mine survives. Please save me from this malady." Guru Jee told this couple, "On the day of *Ekadshi*, go to the *baoli* at the ambrosial hour. Take a dip in the water including your hair while reciting 'Satnam Sri Vaheguru.' Your *attbrab* will be eradicated." After pronouncing as such, Diwan Nand Chand was asked to resume the Recitation of Rehras. And then Satguru Jee stayed overnight at the house of Esher Das.(45)

#### **46. Here goes the tale of cooling down of Gorra of Bhani**

Next day, on *Maghar Amavas Samvat 1745* (12<sup>th</sup> November 1688 CE os) Guru Jee got ready to leave village Dakauli and, steadily, proceeded to encamp at a place near the town of Ropar. Nihang Khan Pathan was the master of the village. Hearing the news of the arrival of Guru Jee, he went and after presenting some money he prostrated. With folded hands, he entreated, "Pir Jee, please come and sanctify my house." Satguru Jee perceived his aspiration, mounted the horse and jerked the rein. But the horse shook its head and just kept



standing still. Diwan Nand Chand struck it with a whip. The horse sprinted ahead and stopped over a hot kiln. The kiln cooled down. Guru Jee dismounted and told Diwan Jee, "Please lay down a seat for me here." Then, Guru Jee squatted there cross-legged and pronounced, "Bhai Sikho, this is an auspicious place. Prior to us the same wonder was struck with the reverend piety of Khurvadhi. The adjoining kiln became cold during his visit." On Diwan Nand Chand's request Guru Jee explained, "During the ancient time, River Satluj used to run through this place. Rishi Bata's Ashram was located here, where, now, there is a kiln. In due time this place will be popular and sacred. Its prominence will spread in the world."

On observing this; Nihang Khan Pathan, who owned this kiln, was very astonished and thought that Guru Jee was very much enlightened. With folded hands he supplicated, "Pir Jee, this kiln is mine and also the adjacent one. Twenty-one years ago, Guru Jee of Kiratpur made it cool down. One was cold before and, now both have become cold." After listening to this Guru Jee spoke, "Bhai Chaudhry, it is all due to the commands of the Almighty. We just follow His directives." All-knowing Guru Jee looked up at Pathan. Acquiescing to his aspirations, leaving the kiln, came to lodge at his residence. After spending a night at his Haveli, Guru Jee took leave of Pathan and proceeded towards Anandpur. Passing through towns of Ropar, Ghanaula, Bunga Atari etc., reached and lodged at the house of Mata Sulakhni in Kiratpur. Hearing the news of the arrival of Guru Jee, Bhai Amar Chand, maternal grandson of Guru Har Rai Jee, alongwith Mata Roop Koir Jee, came to have the *Darshan* of Satguru Jee. Sri Deep Chand and Nand Chand, sons of Baba Sooraj Mal, alongwith their families arrived for *Darshan*. The devotees swarmed for Guru Jee's *Darshan* like the clouds in the rainy-month of *Sawan*.

While staying for three days in Kiratpur, he had the *Darshan* of the auspicious places of his elders. On the fourth day he got ready, travelling steadily, crossed the distance and reached his residence at Sri Anandpur.(46)

#### **47. Here goes the tale of travelling from Anandpur to Bilaspur**

The mother of Raja Bhim Chand, Rani Champa, was getting very old. She used to spend almost all the eight watches of the day in contemplating the name of Guru Jee. One day, in extreme ascetic state of mind, she wished, "Maharaj, the end of my life is approaching. Won't I have your *Darshan*?" She had hardly desired as such, when the maid came from outside and announced, "Rani Jee, Guru Jee has arrived back in Anandpur." She felt like a rain-bird achieving a perpetual drop. Rani Champa summoned the minister, arranged a pen and an inkpot, wrote a letter and gave it to him to deliver that to Satguru Jee at Anandpur. Taking the letter, he came and presented the letter at Guru Jee's feet. Guru Jee opened and went through it. Diwan Nand Chand was told, "We have to go to Bilaspur as Rani Jee has sent for us. Taking the mothers, Mata Nanki Jee and Mata Gujri Jee, and the consort, alongwith a few leading Sikhs, Satguru Jee arrived at the abode of Rani Champa in Bilaspur. Rani Champa, taking her son, Bhim Chand, with her, came and had the *Darshan* of Guru Jee. Rani was endowed with such an occasion after three years.

Hearing the news of Guru Jee's arrival in Bilaspur, the devotees thronged to the place. Everybody rendered "Glory to Guru Jee, Glory to Guru Jee." Great jubilations took place in the town. At nighttime, lights were illuminated throughout. Next day Rani Champa, with the permission of Guru Jee, took the mothers in a boat in the river and took them around and showed them all types of flora. After staying five days in the town of Rani Champa, on sixth day, Guru Jee wanted to leave. Rani Champa presented beautiful suits to the ladies and handsome clothes and toys for the Sahibzada, Sri Ajeet Rai. Steadily travelling from Bilaspur, Guru Jee entered Sri Anandpur.(47)

#### **48. Here goes the tale of Rani Champa's visit to Anandpur for *Darshan***

Next year, in *Samvat* 1746, on the *Vaisakhi* Day (29<sup>th</sup>

March 1689 CE os), people came overwhelmingly for *Darshan* from all directions. From Bilaspur, Rani Champa alongwith her son Bhim Chand arrived and supplicated at the feet of Satguru Jee. Acquiescing to the aspiration of Guru Jee, she offered for the Guru's Durbar, the land of the towns of Agampura and Tarapur. And asked that the fortresses might be built around the town of Anandpur and, when the fortresses have been built, they should be assigned various names by Guru Jee. Consequently the fortresses of (Qila) Anandgarh, Lohgarh, Taragarh, Aghamgarh, and Fatehgarh were completed. Apart from these, sixth Qila Kesgarh and seventh Qila Holgarh were built in *Samvat* 1756 (1699-1700 CE os).(48)

#### **49. Here goes the tale of the battle of Nadaun and Rani Champa's departure for her heavenly abode**

Hardly a year and a quarter had passed when an emissary of Raja Bhim Chand arrived at Anandpur with a letter. It was mentioned there, "*Ghareeb Niwaz*, the Chief of Lavpur has invaded us. Kindly protect us." After going through the letter, Guru Jee told Diwan Nand Chand Jee, "Get ready, we have to go to render help to Raja Bhim Chand." On receiving the command, the prominent warriors, such as Nand Chand, Dharam Chand Chhibber, Bhai Mani Ram, Alam Chand, *et al.*, equipped themselves. Taking the Sikh army with him, Guru Jee, leaving Anandpur, travelled towards Nadaun. After meeting Raja Bhim Chand, they checked the army of Sardar Alam Khan at Nadaun. On 22<sup>nd</sup> *Chetar Samvat* 1747<sup>29</sup> (20<sup>th</sup> March 1691 CE os), furious warfare was ensued. Alaf Khan, an acclaimed warrior, leaped forward with a daring spirit. Steel struck against steel from both sides. Fierce fighting took place. No end was visible. Satguru, leading the Sikh companions, moved forward. Then,

29. In Hindu Bikrami calendar solar *Chetra* is considered 12<sup>th</sup> month, and not the first month. One has to be very careful in conversion of dates of this month. Here, if we convert this date considering *Chetra* as the first month then converted date is 19<sup>th</sup> March 1690, and if we consider it as 12<sup>th</sup> month then it is 19<sup>th</sup> March 1691. From the text of the *Saakbi* it is established that here *Chetra* is considered as 12<sup>th</sup> month.

after smartening the bow, showered such volleys of arrows that the Turk army's action was immobilized.

Including Alaf Khan, the whole army from Lavpur, tried hard, leaving no stone unturned. From Guru Jee's side, Diwan Dharam Chand, Bhai Mani Ram, Mool Chand, Sohan Chand, et al. showered so many arrows that their army took to their heels. Their army was disarrayed by the time sun was set. With the help of Guru Jee, Raja Bhim Chand gave a chase to the enemy army for long way. Both sides suffered heavy losses. Bhai Sohan Chand, Mool Chand, *et al.*, the Sikhs of the Guru, achieved martyrdom. Envisaging the defeat, Alaf Khan turned round his horse and saved his life. Next day, on 23<sup>rd</sup> *Chetar* (21<sup>st</sup> March 1691 CE os) on the command of Guru Jee, Diwan Nand Chand arranged the cremation of martyred Sikhs at the bank of the river. On the humble request of the Raja of the Nadaun, Guru Jee stayed at his palace for seven days. The Raja rendered treatment to the injured Sikhs. On eighth day Guru Jee took leave of the Raja.

After leaving Nadaun, he punished Rangars of Alsun. In *Samvat* 1748, on *Vaisakhi* day (29<sup>th</sup> March 1691 CE os) at one and a quarter watch after sunrise, (he) arrived at Anandpur. On the same day in the afternoon he endowed the honour of Diwan (Ministership) to Bhai Mani Ram. From Kartarpur a letter of condolence came that Sodhi Bhag Mall had departed on his journey for heavenly abode on Monday, *Chetar sudi* 11 (30<sup>th</sup> March 1691 CE os) and the Seventeenth-day Service was to be observed on Wednesday, *Baisakh vadi* 12 (15<sup>th</sup> April 1691 CE os). "Kindly do come alongwith the family to oblige us." Guru Jee himself could not go but despatched Diwan Dharam Chand Chhibber with a turban and one-hundred-and-one rupees. Diwan Mani Ram accompanied him. At the third watch of the day, *Sehaj Paath* of *Sri Granth Jee* was completed. The congregation bestowed the throne of Kartarpur to Sri Narinjan Rai, the elder son of Baba Bhag Mall. On the other side, Raja Bhim Chand sent Prohit-priest to Anandpur with a letter, "Maharaj ! my mother Champa Jee has passed away on *Jeth vadi* 10 (12<sup>th</sup> May 1691 CE os). Her Seventeenth-day Service is on

*Jeth sudi 11—Ekadshi*<sup>30</sup> (28<sup>th</sup> May 1691 CE os). Kindly bless us with the pleasure of your *Darshan* alongwith the family. After receiving the letter, three days before the Seventeenth-day, Guru Jee, alongwith the family and prominent Sikhs, came into the town of Bilaspur and obliged them. Raja Bhim Chand welcomed them enthusiastically. They were accommodated in the palace. Mata Nanki Jee, including the whole family expressed deep condolences and said, “Raja Jee, whatever will be, will be. Destiny is writ and cannot be varied. The universe is mortal and it is transitory.” After the Seventeenth-day Service, Satguru Jee took leave of the Raja and came back to the town of Anandpur.(49)

### **50. Here goes the tale of going to Rawalsar, Jammu and the country with jungles**

Time lapsed and at the end of the current year, on the invitation of Raja Bhim Chand, on the occasion of *Vaisakhi Samvat* 1749 (28<sup>th</sup> March 1692 CE os), Guru Jee reached Rawalsar on a pilgrimage. All the Rajas welcomed Guru Jee with great zeal. From that Holi place, accepting the request of Raja Gajay Singh, he accompanied him. On *Vaisakh Purnima* (20<sup>th</sup> April 1692 CE os) Guru Jee reached the Holi place called Pur Mandal. Hearing the news, the devotees thronged to the place with great fervour. After staying one day at Pur Mandal, next day, while sightseeing in the hills, came into the country of Jammu.

Next day he went to see the place of Trikuta Dev. Thereafter, alongwith Bhai Chaupat Rai and other prominent Sikhs, returned to his lodgings. From there he took leave of

30. Seventeenth is on May 28, but it was *Dwadshi*, not *Ekadshi* on that date. We have done the conversion on the basis of 17<sup>th</sup> day, and not on *Ekadshi*. Here, again, the author has simply added 16 days to *Jeth vadi* 10 arriving at *Jeth sudi* 11, without realizing that *Jeth sudi* 8 and 9 occurred on the same day. This is another example that the author did not have any original source of dates for the *Saakhis*, but extrapolated the dates. When so many dates seem to have been extrapolated, the question arises—which tale is authentic and which spurious or concocted.

Raja Jee, passing through the towns of Chak Kana, Ram Garh, Khirkee, Sanbha, Pathankote, Hoshiarpur, etc., reached his place of (his) residence at Anandpur. Hearing the news of Guru Jee's return to the town of Anandpur, people came ardently to have the *Darshan*. The Prohit Parma Nand, sent to Guru's Darbar at Sri Anandpur, by Kanwar Ajmer Chand, brought the letter announcing demise of Raja Bhim Chand. With folded hands, he apprised, "*Ghareeb Niwaz*, on *Asu 16 Samvat 1749* (16<sup>th</sup> Sept 1692 CE os) Raja Bhim Chand has abandoned this mortal world. His Seventeenth-day Service will be held on *Kartik 2* (2<sup>nd</sup> October 1692 CE os). Kanwar has requested your presence at the occasion, alongwith your family." Satguru Jee said to Prohit Parma Nand, "We will be there at Bilaspur a day earlier." Next day Guru Jee, taking Mata Nanki and the family, including Bhai Chaupat Rai and other Sikhs, arrived at the town of Bilaspur.

A day later, on 2nd of *Kartik*<sup>31</sup>, after discharging the final rites, Kanwar Ajmer Chand was enthroned. Prohit Parma Nand, with the consent of everybody, put a dot of sandalwood with his forefinger on the forehead of Kanwar Ajmer Chand. Next day Guru Jee took leave of Raja Ajmer Chand and returned to the town of Anandpur. Next year, after celebrating the festival of *Baisakhi* of *Samvat 1750* (29<sup>th</sup> March 1693 CE os) at Anandpur, prepared for trip to the Jungles. After departing from Anandpur, (he) came and lodged in the town of Sabo-kee-Talwandi in the jungle of Lakhi. The Sikh congregations swarmed to the place like the clouds in the rainy month of *Sawan*, to have the *Darshan*. After spending some time there, (he) took leave of Rai Dala and, steadily, reached the famous village of Dhamdhan in the country of Bangar. Here, Bhai Dago Masand's elder son, Nagahiya put Guru Jee up at the communal *baveli* of the village. Bhai Dago had been a renown leader in the Country of Bangar. He had departed for his heavenly abode before the arrival of Guru Jee. Guru Jee expounded, "Bhai Sikho, Dago was a very pious Sikh. He had dug a well and

31. 'A day later' would be on *Kartik 3* (3<sup>rd</sup> October 1692 CE os).

erected a house for my father Guru Jee. A *Nimani Ekadshi* festival<sup>32</sup> is held there every year, whose pageant cannot be narrated.”(50)

### **51. Here goes the tale of travel to the Town of Dhamdhan and Khurvadhi**

Hearing the news of Guru Jee's arrival in Dhamdhan in the country of Bangar, people thronged to the place for *Darshan*. A great fair was held at the village of Dhamdhan at the time of *Nimani Ekadshi*. A day before *Nimani Ekadshi*<sup>33</sup>, Satguru Jee went and took residence at the place established by his revered father. There, Bhai Nagahiya had been installed as a massand of that area. After staying a few days at Dhamdhan and just after the *Nimani Ekadshi*, Guru Jee took leave of Bhai Nagahiya. Travelling through Jakhal, Gurna, Gaga Lehra, Chhajli and other towns, reached the locality of Kamboj in the village of Sunam and took residence at the house of Bhai Hira. Hearing the news of the arrival of Guru Jee in the village of Sunam, people of the area swarmed to the place to have *Darshan*. Bhai Hira and his wife, Desan, rendered their wholehearted service. They had only one son whose name was Sheehan and who was running temperature for a number of days. Both, the Sikh and the Sikhni, with folded hands supplicated, “*Ghareeb Niwaz*, he is running a temperature. Kindly shower your benevolence upon him.” Satguru Jee looked at Sheehan, recited Mool Mantra (Primal Incantation), touched him with his right feet and the temperature subsided.

After saying farewell to the village of Sunam, and travelling through Dhada, Saifabad, Rajpura, Banoor, Kotla Pathana, etc., they encamped at the town of Kiratpur. Hearing the news of the arrival of Guru Jee in the village, the Sikh congregations arrived to have *Darshan*. Both the sons of Baba Sooraj Mall Jee, Sri Dip Chand and Nand Chand, and Mata Sulakhni Jee, the consort of the Seventh Guru Jee, came to visit. Alongwith

32. See note 2. *Vaisakh sudi* 11 was on 6<sup>th</sup> May 1693 CE os.

33. *Nimani Ekadshi* was on 4<sup>th</sup> June 1693 CE os.

them, arrived Bibi Roop Koir, the daughter of Guru Har Rai Jee, who brought with her, her son Amar Chand. Great jubilations ensued there. During three days of his stay, Guru Jee went around to visit the places of his ancestors. One day before<sup>34</sup> *Kartik Amavas* (*Katik Amavas* –19<sup>th</sup> October 1693 CE os) he bid farewell and came back to lodge at Anandpur. At the Divali festival (18<sup>th</sup> October 1693 CE os), there took place great revelry in the town. The lights were installed all around. On the same day, Gurdas of Behlo, sent by Mata Punjab Koir, arrived at Anandpur. With respect he handed over to Guru Jee, the letter written by Mata Jee. Guru Jee opened and read it.

It was mentioned there, “*Ghareeb Niwaz*, this time you come and celebrate the festival of *Purnima* of the *Kartik* (2<sup>nd</sup> November 1693 CE os) in the village of Khurvadhi.” Guru Jee wrote back to Mata Jee, “We have just returned from the country of Bangar. We have taken note of your message. In about two months we will definitely visit Khurvadhi.” Bhai Behlo of Gurdas left Sri Anandpur, travelling all the way reached Khurvadhi. Here, after passing two months at Anandpur, Guru Jee prepared to leave for Khurvadhi.” Diwan Bachan Chand was addressed, “Make the arrangements, we are going to Sri Punjab Koir at Khurvadhi. Guru Jee taking Diwan Mani Ram and other selected Sikhs on the *Sankrant* of *Magh* (29<sup>th</sup> December 1693 CE os), reached Khurvadhi. Hearing the news of the arrival of Guru Jee at Khurvadhi, people swarmed from all sides to have *Darshan*. Mata Punjab Koir told Guru Jee, “Maharaj, after your departure, Gurbakhsh tried hard to settle in Khurvadhi, but nobody entreated him in Khurvadhi. Now he is living in Sri Nagar.”(51)

## **52. Here goes the tale of travelling from Khurvadhi to Anandpur**

Mata Punjab Koir Jee said to Guru Jee, “Maharaj! after the battle of Bhangani, Raja Fateh Chand had invited us. We, with

34. There is a problem in the next two dates. Divali that year was not on *Amavas* but one day before (see note 11). If Guru Jee departed from Kiratpur one day before *Kartik Amavas*, as the narration goes, then it was already Divali day. So, this is another extrapolated date.



prominent Sikhs like Bhai Gurdas and others went to Sri Nagar. On our arrival Raja Jee welcomed us cordially. When asked we told him the truth. He believed us and then said goodbye amicably. Thereafter we never had any bickering.” Mata Jee further added, “Sache Patshah, the Sikhi of the heavenly abiding Ram Rai is divided into two parts. Those who believe in us, they come to the town of Khurvadhi. Those, who are devotees of Gurbakhsh Rai, they go to Sri Nagar. Five years have passed; there have been no skirmishes. The only difference is that in Khurvadhi the supplication annotated by you is rendered whereas in Sri Nagar, the one spoken out by Gurbakhsh Rai is implemented.” Satguru Jee asked permission to leave Khurvadhi after five days. But, most humbly, Mata Jee requested, “Maharaj ! the congregation intend to go to Haridwar. We are going with them. The devotees want that you also accompany them to go to Ganga Jee.”

All-knowing Satguru Jee acceded to the request of Mata Punjab Koir and the Sikh Congregation and started to march with them from Khurvadhi. The people from the hills, hearing the news of the arrival of Guru Jee alongwith Mata Jee, overwhelmingly thronged to have *Darshan*. After staying three days at Ganga Jee, on the fourth day, Guru Jee sought permission to depart. Concluding their travel, they reached Sri Anandpur a few days before Baisakhi. Hearing the news of Guru Jee’s return from Khurvadhi and Haridwar; Anandpur was swarmed with the devotees. In *Samvat* 1751 (1694 CE os) at the time of *Vaisakhi* (29<sup>th</sup> March 1694 CE os), there were great merrymakings; unbound bliss was showered. The Chief of Kotla, Chaudhry Nihang Khan, alongwith his wife, Begum Nasira and both the children, Alam and Mumtaz, came to Anandpur. He leapt forward and prostrated in prayer before Guru Jee. Satguru Jee asked him to sit near him and inquired his welfare. With folded hands, Nihang Khan entreated, “*Ghareeb Niwaz*, the engagement ceremony of the son, Alam is going to be held on *Jeth* 5 (3<sup>rd</sup> May 1694 CE os). Kindly oblige me by participating alongwith your family.” Guru Jee replied, “A day before the ceremony in the month of *Jeth* we

will be there at your place.” After spending a day at Anandpur, Nihang Khan returned to Kotla.

Guru Jee, along with the family, leaving Anandpur, reached Kotla Nihang, one day prior to the 5<sup>th</sup> (of the month). Also the prominent Sikhs like Dharam Chand Chhibber accompanied Guru Jee, as well. They were lodged at the house of a Sikh, Gursa Gahuniya. Hearing the news of the arrival of Guru Jee at Kotla, people from the towns of Ropar, Lakhshmi Pur, etc., arrived to have *Darshan*. Guru Jee stayed there at the place of Pathan, and, on the fourth day, arrived back at Anandpur. Hardly two months had passed since his return to Anandpur, when the letter regarding the demise of his younger-maternal-uncle, Mehar Chand was received from Lakhnaur in Pargana Ambala. It was mentioned there, “My father, Sri Lal Chand Jee has left for his heavenly abode on *Sawan* 11 (11<sup>th</sup> July 1694 CE os). His Seventeenth-day Service is on *Sawan* 27 (27<sup>th</sup> July 1694 CE os). Please come prior to that date and facilitate that ceremony.” Five days ahead, Guru Jee, Mata Gujri and Uncle Kirpal Chand Subhikhi reached there. The condolences were expressed. Satguru propounded, “Mama Mehar Chand, no one can erase the writ of God.” On the Seventeenth-day Service, from Kiratpur, Kartarpur, Bakala etc., all the relatives came to convey their condolence.(52)

### **53. Here goes the tale of the invasion of Anandpur by Rustam Lahori**

In the same year in *Samvat* 1751, on *Phagun sudi* 7 (10<sup>th</sup> Feb 1695 CE os), the father of Diwan Dharam Chand Chhibber had left for his heavenly abode. He had been assigned the post of Diwan from the time of the 6<sup>th</sup> Guru upto the tenure of 10<sup>th</sup> Guru. As he was approaching the old age, his elder son, Sri Dharam Chand was assigned the post of Diwan at Baisakhi in *Samvat* 1733 (28<sup>th</sup> March 1676 CE os). His cremation, with the permission of Guru Jee, was conducted next to the cremation place of Mata Jeeto Jee in the territory of the town of Agampura. On his return, Sat Guru arranged recitation of *Sri Granth Jee*

in the memory of Diwan Durgah Mall. It was completed, with the blessings of Satguru, by Bhai Chaupat Rai on *Chetar vadi* 8 *Samvat* (26<sup>th</sup> February 1695 CE os). Next year, at *Vaisakhi* (29<sup>th</sup> March 1695 CE os), devotees flocked from all the four directions for *Darshan*. Guru Jee explicated, "From now on every Sikh and Sikhni should wear a Karra (an iron bangle) in the right hand. A Sikh who comes to Anandpur must support full hair, should never be afraid of death and should not cut hair as tonsure right; children must keep full hair since the birth. Respect the full hair of the beard. The Sikhs male and female, who will adhere to the edict of Guru, Guru will protect them."

During the middle of *Sawan Samvat* 1752 (mid July 1695 CE os), Subedar, the Chief of Lavpur, summoned his son Rustam Khan and asked him to get ready to tame the Rajas of the Hills. With an army of one thousand soldiers, he sent him towards Bilaspur. At the time of his departure Dilawar Khan advised his son Rustam Khan, "It is advisable to raid Anandpur first. The Guru at Anandpur is helping the Hill Rajas. Through the help of this Guru, Alf Khan was defeated at Nadaun." On the order of his father, Rustam Khan marched towards Anandpur. On *Bhadon vadi* 5<sup>th</sup> (19<sup>th</sup> August 1695 CE os), he reached a rivulet near Anandpur. It was night and the rivulet was overflowing with water. The rain and gale were at the peak. To cross and go to the end was not a joke. All kept standing on this side of water. The Sikh army was fully alert. The informer came and explained the arrival of the army of Rustam Khan. Bhai Alam Chand Nachna, the security guard at the gate, went in and informed Guru Jee. On receiving the command of Guru Jee, the drummer struck the war-drum and the Sikh army at once reached the bank of the rivulet.

Seeing the Sikhs coming, the army of the Turks absconded towards Lavpur. After the army of the Turks had fled, Guru Jee named the rivulet as *Hamaity* (the helper). The Chief of Lavpur repented on the defeat of his son Rustam Khan and seeing him, Hussein Khan said, "In the battle one or the other has to face a defeat, but," he pointed them to note, "The Guru of Anandpur was there, to help the Rajas of the Hills. When invading, all the

sides must be watched. Khan Jee, it must be watched carefully from which side invasion should commence. Now, give me some time. I will, myself, be on your command, to raid the enemy. Only then you will see who wins.” Thereafter Faujdar Hussaini, invaded the hill rajas instead of Anandpur. Same as nothing remains safe when the rivers are flooded, the Hill rajas were trounced. At the end the Rajas of Dadwal and Bilaspur consolidated their armies, faced Hussain Khan but the Hill armies could not sustain for too long. At the end, Raja Ajmer Chand of Bilaspur, alongwith the other Rajas, went and collaborated with Hussain Khan, the commander of the fort of Kangra. Hussain Khan amalgamated whole valley in the Imperial Territory. All over the Hills, the supremacy of Hussein Khan commenced to prevail. No one was left there to confront him.(53)

#### **54. Here goes the tale of the battle of Guler**

After taking over Doon, Hussain Khan surrounded the capital of the state of Raja Gaj Singh Gopal of Guler. The siege went on for about fifteen days. Raja Gopal sent his minister to Anandpur asking Guru Jee to help. Acquiescing to his submission, he arrived at the town of Guler alongwith Bhai Sangat Singh, *et al.*, the prominent Sikhs. After discussing the matter with the ruler of Guler, he deemed it appropriate to settle with Hussain Khan amicably. Satguru Jee sent Raja Gaj Singh alongwith his renowned Sikhs to the encampment of Hussaini. But the arrogant Hussain Khan did not meet them with amicable attitude, rather, unethically, he tried to capture the ruler of Guler. Raja Gaj Singh smelt the rat and, taking Sangat Singh and other companions, came back. On the fourth day, both the sides fought pitched battle. The steel fiercely struck against steel. No stones were left unturned. Subedar Hussaini was acknowledged as a fierce fighter in whole of the Turkish army. Whooping and galloping his horse, he jumped into the fighting field. On seeing him Guru ordered Bhai Sangat Singh and other Sikhs to march forward and at the end, struck with his arrow, Hussein Khan faced his death.

As soon as Hussein Khan was annihilated, Raja Kirpal Chand

Katochia and Ajmer Chand Kahluri, came forward to take the revenge. Bhai Sangat Rai, leading the army of Guler, stepped ahead to confront them. This dauntless man routed the raid of Kirpal Chand Katochia. From among the army of hill, an arduous soldier threw an arrow, which killed Bhai Sangat Singh. To pick up his dead-body, Bhai Lehiyan, Hanmant, Daso, *et al.*, seven Sikhs, playing with their lives, fought valiantly and attained martyrdom. Guru Jee himself observed bravery of these seven Sikhs. Taking with him Bachiter Rai and other valiant fighters went forward and collected the dead-body of Bhai Sangat Rai. Raja Kirpal Chand was severely injured. Their army was disarrayed when an arrow hit the left arm of Raja Ajmer of Kahlur. Gulerpatti Raja Gaj Singh achieved the victory in the battle and, thereafter, the cremations of the dead were undertaken.

The battle of Guler was fought on *Phagun 22<sup>nd</sup> Samvat 1752* (18<sup>th</sup> February 1696 CE os). Steel had struck against steel on both sides. No efforts were spared. This battle was initiated jointly by the ruler of Lavpur and the Rajas of the Hills. The capital of Guler was in a small state among the twenty-two states of Shivalik Hill. Its victory resulted through the benevolence of Satguru Jee of Anandpur, who had annihilated the great power of the army of Hussaini Khan. Facing such a defeat the Subedar of Lavpur felt very remorseful. He invited his councillors and asked what to do next. At the end he sent Jujhar Singh Handa with an army of three thousand soldiers. Raja Ajmer Singh came forward to meet him alongwith his army. On *Baisakh sudi 9, Samat 1753* (30<sup>th</sup> April 1696 CE os) at the village Bhalan in the territory of Jasvaria a fierce battle took place. In the skirmishes, Handa's compatriot, Narain Chand, after having a dual with Chandolia, achieved demise. Seeing his death, Jujhar Singh Handa flew into rage. He raced his horse towards the dead body of Narain Chand and showered the volleys of the arrows.(54)

## **55. Here goes the tale of Prince Muazam's travel to the Punjab**

Finding Jujhar Singh Handa alone, the enemy army surrounded him from all sides. This intrepid mortal, fighting to

the last, at the end, took to his celestial journey. His (courageous feats leading to his) demise eventuated stampede among the army of Lavpur. Many gallant ones just abandoned the fighting-field. Subedar Dilawar Khan of Lavpuri, after facing the defeat a couple of time, wrote to the Delhi Durbar, "The Rajas are refusing to accept the suzerainty. Their land-revenues for the last four years have not been paid to Lavpur. The Guru of Anandpur is on their support, and consequently, they are reluctant to abide by our commands." Delhi Durbar ordered their son-prince to take the army and proceed to help the Province of Lavpur. From Agra, the Prince Mohammed Muazzam marched towards the country of Madhar (Punjab). Hearing the news of his arrival, some gutless Sikhs, abandoned Guru Jee and ran towards the hills. Satguru Jee, completed 'Chritropakhyaan' on *Bhaddon sudi 8, Samvat 1753*<sup>35</sup> (15<sup>th</sup> August 1697 CE os) which he had started in Samvat 1748 (1691 CE os). To seek protection from the atrocities of the enemy, supplicated to the Lord of Sword-banner like this :

"Protect me with Your Hands and my hearts desires are fulfilled.

"May my heart ever rest at Your feet, and cherish me as Your own.(1)

"Destroy all my foes and save me with Your hands.

"May my family abide in peace and, also all the servants and the devotees of the Creator.(2)

"Protect me with Your own hands and annihilate all my adversaries today."

This supplication rendered by Guru Jee was accepted by the Almighty. The Mughal army continued its march and turned towards Lavpur. When Emperor Aurangzeb observed his objective not being executed, after the *chaumasa* of *Samvat 1753* (30<sup>th</sup> June to 30<sup>th</sup> October 1696 CE os), he commanded Khan Mirza Beg to go there. While encamping far away from Delhi Durbar, he was not satiated. He warned Delhi Durbar to look after the country of Madhar Des (Punjab) vigilantly. Here,

35. This date is very problematic and has been thoroughly discussed in the introduction.

in the same year on *Magbar sudi 3* (17<sup>th</sup> November 1696 CE os) Mata Jeeto Jee gave birth to the third son, Sahibzada Zorawar Singh. And, there, four emissaries, one after the other, were sent by Delhi Durbar, towards Anandpur and the Hill Rajas. They also corroborated with what Mirza Beg had written, which satisfied Delhi Durbar and Emperor Aurangzeb.

On the termination of this conflict, Satguru Jee wrote in his tale :

“Baba (Nanak) and Babar (Mughal Emperor), both were created by the Almighty Himself,

“Recognise him (Baba Nanak) as the king of the righteousness and, him (Babar), as the temporal head.

“Those who do not donate towards Baba, they will be plundered by Babar.”

Those Sikhs who remained in the presence of Guru Jee at Anandpur, they suffered no harm but those who ran away without consent, they were annihilated by Mirza Beg of Delhi Durbar.

“Those who turned away, they had their dwellings raised to the ground.”

“Mirza Beg was his name, who had demolished the houses of the absconding people.

“But those, who remained in the presence of the Guru, not even a little of them was damaged.”

The calamity which was ensued by Subedar Dilawar Khan of Lavpur, was concluded by the grace of Almighty and the peace prevailed through the territory of Anandpur., etc.(55)

## **56. Here goes the tale of five Sikhs proceeding to Mian-kaa-Maurr (Junction)**

Time lapsed and, in the New Year, on Baisakhi 1754 (29<sup>th</sup> March 1697 CE os), Bhai Chaupat Rai entreated, “Oh, Sacha Patshah, I recite Sri Akal Ustat everyday. Please elucidate me about following lines :

“From my heart and soul, I salute to the sword,  
“I invoke you to help me to complete this granth.”

Guru Jee said, “Your query is correct and its answer is in Avtar Leela (wondrous play of incarnation), you will get the response from there itself.” The time passed and the Divali-day (4<sup>th</sup> October 1697 CE os) approached. Overwhelmed atmosphere prevailed. Guru Jee noticed that the number of the Sikhs, with full hair, had considerably increased. He proposed, “Those who are not supporting full hair, they should come for my *Darshan* next year on *Baisakhi* with unshorn hair, and also wearing the iron-*Karraas* in their right hands.”

At the time of Holi festival (8<sup>th</sup> February to 14<sup>th</sup> February 1698 CE os), the bards performed mimicry acts imitating the Masands, the agents, in front of the Guru Durbar. On observing these, Bhai Nanhu Ram, a Sikh from Delhi sitting beside, narrated their (Masand's) heart-rending acts of monstrosity. Guru Jee was horrified to hear and see these. Diwan Mani Ram was commanded to call all the Masands at Anandpur. Massand of Naka, who was known as Bhai Pheru, was recalled to attend Guru Durbar. The gatekeeper Alam Chand Nachna, et al., five people were prepared to bring them in. They were told to present them by dragging them holding their beards. Travelling all the way, Alam Chand and all the five Sikhs reached at Mian-kaa-Maurr in the third watch of the day and they asked the whereabouts of Bhai Sangat Sahib. They were told that he had gone towards the jungle and was expected soon. The attendant tendered his courtesy and offered them food. Being the *Amavas* of the month of *Chetar*, the people of the area came along to have the *Darshan* of Baba Jee (Bhai Sangat).

Bhai Alam Chand asked the congregation, “Please tell us, what types of business Bhai Sangat Sahib conducts?” Those people informed that his job was to render service in the community-kitchen, cleaning the utensils and, then, remain in meditation through out the eight watches of the day. You seem to be the lucky one as only the fortunate ones can get his *Darshan* and with his *Darshan* comes the emancipation.” In the



meantime Baba Jee emerged from outside. He had reddish attire on and was holding a *toonbi* (a type of *sitar*). Bhai Alam Chand and all the five Sikhs paid their respects by touching his feet and handed over the letter. Baba Jee was about fifty-seven years old. He kissed the letter, touched it with his forehead and then opened it to read. His eyes showered the tears and, then, he spoke, "I am the guilty one. Guru Jee has summoned me to Anandpur." Then, he addressed the five Sikhs, "Bhai Alam Chand, we must not delay." and he turned his face towards Anandpur. Observing him in such a state, four of his disciples and the congregation went into deep thought.(56)

### **57. Here goes the tale of Bhai Pheru and the reformation of the Masands (the agents)**

Looking at Bhai Pheru, the whole congregation started to gather around and soliloquised, "Guru Jee's deeds, only Guru Jee can discern. Why has he summoned him so vigorously?" Bhai Sangat Sahib looked towards the congregation, pacified them all and very politely addressed, "Bhai Sikho, you have heard the letter. We are the obedient attendants of Guru Jee. That one is a Sikh who obeys the godly commandment and does not waver." From the audience, Charan Das pleaded, "Sire, we will also accompany as the prisoners. Please permit us to do so." Baba Jee looked at the people and agreed them to come along. Observing them, Bhai Alam Chand pronounced, "Magnificent is the Sikhi, magnificent is Sikhi, magnificent is Sikhi." Bhai Pheru said to the messenger who had come from Anandpur, "Now we should not delay. We must leave immediately. We must adhere to the order of Guru Jee." Bhai Alam Chand and the five Sikhs drenched in deep thought, "What shall we do? If we do not apprehend them to take, then we infringe the tenet of the Sikhi. If we decide to take them, then our conscious censures us." At the end, all the five bowed their heads and said, "Sire, you find some way to go to Anandpur, we are helpless."

Baba Sangat was an enlightened patriarchal person.

Acquiescing the predicament of those five, he faced the direction of Anandpur and articulated, “Bhai Sikho, we bow to the commandment of Guru Jee. One who does not concede, he will not be accepted here and hereafter. Now, four of the Sikhs take positions on my left and right and the fifth one lead me from the front,” and declaring as such he took a rope, tied it round his body. Baba Jee caught his beard with his right hand and his left hand was on his back and started to walk towards Anandpur. Following him, Charan Das *et al.*, four disciples, three Mali Das, the people of the village etc. travelled along. Baba Sangat Sahib, covering the distance day and night, reached the outskirts of Sri Anandpur. Baba Jee stood there, looked at those Five Sikhs and said, “I have accepted one of your demands. Now you agree to one of mine too. I am the guilty of Guru Jee. You, four at sides, hold my beard and the fifth one lead by holding the rope at the front and take me to the Durbar of Guru Jee.” Bhai Alam Chand and all the five Sikhs acted this way. In the third watch of the day they arrived at the Guru Durbar. Diwan Dharam Chand had already conveyed the news of their arrival.

Guru Jee was combing his hair. Acknowledging the arrival of Bhai Pheru, he smiled. He came down the throne and took Bhai Pheru in his arms and repeated three times, “Magnificent is Sikhi, magnificent is Sikhi, magnificent is Sikhi,” and addressed, “Bhai Sikh, what a condition you are in?” Hearing this, very humbly he spoke and sang in Rag Suhi Lalit a few lines of endearment.

*Rāg Sūbī Lalit*

*Shabu dīāñ maññ rajāññ ve aṛiā.*

*Dardvañdāñ de dar te dhueñ dbukbañ sañjb sabābññ ve aṛiā.*

*Ḍardā rahññ tūññ jab lag jiveññ oh bhāñe dā sāññ ve aṛiā.*

*Yād karññ ik pal nā visārññ, kade nā kañḍ valāññ ve aṛiā.*

*Dibuññ rātī rakbññ yād sajan nūññ, kade nā mukb chhapāññ ve aṛiā.*

*Pherū bāsāl kīā loṛeññ, tāññ mūl nā kaḍbññ ābññ ve aṛiā.*

Guru Jee after hearing the pleasing couplets was overwhelmed and he handed over the comb with which he was

combing his hair and a few hair were still stuck in there. (He) tore of half of his small turban and, himself, tied it on his head. Bhai Pheru was over powered aesthetically and recited another two couplets in Rag Sham-Kaliyan.

*Rāg Shām Kaliān*

*Sāḍe sajjā jī ! sālūn terī maṇī.*

*Nimāṇiān dā mān suṇīve, sāḍī vī tāṅgh taṇī.*

*Taiṇ jibā sālūn bor na kāī, asīn ḍbūṇḍbī vaṇī vaṇī.*

*Pherūn jān jānī toṇ vārī, tāṇte bhalī baṇī.*

After Bhai Pheru, Satguru welcomed his four disciples, Bhai Charan Das, Bindraban, Khan Shah and Chokha Ram, and also disciple-grandsons, Bhai Mani Ram, Jagta and Mangta. People who had come along from the seminary, such as Chetan Das, uddasis and others, had Guru Jee's *Darsban*. Before leaving, Bhai Pheru took with him a colt called Sahely and other precious gifts, and presented them to Guru Jee. Like Bhai Pheru, other Massand-agents were also brought to Sri Anandpur, duly apprehended. Among them there were leading Masands, similar to Pheru; Bhai Bakhat Mall Suri Jalalpur Jattan, Bhai Rao Kambo Dipalpuria, Bhai Jodh of Kamalia, Bhai Durga Hajabat of Duburjee, Bhai Tulsi Das Cheepa Dilwali Delhi, etc. They all were brought and presented in the Guru Durbar. Satguru Jee looked towards Bhai Pheru who said, "Maharaj! they all were established through the portal of Guru's Household and their community kitchen is open both the times." Satguru Jee honoured them all and let them go.(57)

## **58. Here goes the tale of the offering of heads by the Sikhs**

The Masands, who were trivially guilty, were let loose after mediocre punishments. The Masands, whose deeds were extremely immoral and were not pardonable, had hot oil poured upon their heads and were despatched to the domain of death. The future offerings through the Masands were terminated and the commands were issued to all the Sikhs to transmit the tithe, *Challiba* (40<sup>th</sup> part) and the vows of charity-submissions direct to Anandpur (as Guru Jee proclaimed,) "no

offerings coming through any Masand would be accepted. If my Sikh observes a Masand coming from one side and from the other side a wild elephant, then my Sikh may encounter the wild elephant but never face the Masand.”

In the new year, a day before the Baisakhi-day in *Samvat* 1755 (1698 CE os), Diwan Mani Ram was addressed, “Bring 5 tents separately.” Then Guru Jee looked at Bhai Chaupat Rai and addressed him, “Five he-goats should be brought in the evening and tied individually in the tents.” Next morning on the Baisakhi-day *Samvat* 1755<sup>36</sup> (29<sup>th</sup> March 1698 CE os) the bards rendered Sri Asa Jee Kee Vaar. Thereafter Bhai Mani Ram Jee explicated one Shabd from *Sri Granth Sahib Jee*. Then Sri Dasmesh stood up, unsheathed the *Sri Sahib* (the Sword) and expounded, “Bhai Sikho, I need the head of a Sikh, come quick and don’t fear.” Three times he repeated the verbalisation. Bhai Daya Ram Sobti Khatri, resident of Shal Kote (Sialkot) came forward.

Guru Jee descended from the plate-form, holding him with his arm, took him to the first tent and ordered, “Hold this sword and exterminate this young he-goat.” On getting the order, with one stroke, he slaughtered (the he-goat). Outside, the congregation heard the sound of the striking of the sword, and the blood stream trickling out of the tent, which was observed by the whole audience. Holding the sword drenched in blood, Guru Jee came out of the tent and demanded another head. This time, Mohkam Chand Cheepa (washer-man), a resident of Dwaraka stood up. Holding him from his arm, Guru Jee led him to the second tent and got the second he-goat killed. Like the first time, seeing the blood oozing out, people got panicked. Some Sikhs were frightened, they approached Mata Nanki Jee and requested, “Mata Jee, please go and make Guru Jee to discern that it is not appropriate to kill any Sikh without any cause.” On the other side Guru Jee demanded a third head and this time Bhai Sahib Chand, a Barber, resident of the town of Bidder stood up. He was taken to the third tent and the same

36. Kaushish gives the date of Creation of the Khalsa one year before the commonly accepted date of 1756 BK.

phenomenon was performed. Fourth time again he asked for a head, then Dharam Chand, a Jat (farmer), resident of Hastnapur offered his head.

Fifth time, Himant Chand, water-carrier, a resident of Jagan Nath, stood up. From him too, following the previous operations, through a sword in his hand, a goat was decimated. Thereafter, all the five were taken out of the tents; they were laced with the arms after washing their hair, and taking bath. After the bath they were endowed with five Ks and they were prepared with twin colour turbans. Then Guru Jee embellished the attire, which were embraced by these five. Thereafter, taking them alongwith him (Guru Jee) came into the congregation. The onlookers were taken aback. Guru Jee looked at the audience and expounded, "Bhai Sikho, when the first Satguru Jee performed a trial, only one, Bhai Lehna Jee, triumphed through. Satguru Jee took him as a part of himself and gave him the name of Angad (a part of his own body). This time five self-sacrificing personalities have emerged out of the test. I endow them the status of Panj Pyare (the Five-beloved Ones). Till the time sun and the moon remain in the skies, and the earth sustains existence, their name will prevail in the universe." Guru Jee added, "Bhai Sikho, from today onwards, in the supplication at both the times, the Sikh Congregations will reminiseence their names. When the *Karrah Persad* is prepared, the names of these five will be recollected and their share will be taken out after us." Satguru looked towards the direction of Bhai Chaupat Rai and expressed, "Bhai Sikha, take this pitcher, pour out *Charan-Pabul* prepared in there in the River Satluj. On your return bring it filled with clean water from the rivulet; we are going to prepare the *Amrit*, stirred with the double-edged sword."(58)

### **59. Here goes the tale of endowment of the *Amrit***

Guru Jee asked Diwan Dharam Chand, "You go and get a stony pestle and an iron shallow basin." Obeying the order, Diwan Jee went and brought them immediately. Guru Jee placed vessel on top of the bowl, poured water from the River Satluj and got ready to prepare the *Amrit*. Bhai Daya Ram et

al., five Sikhs, with their right hands, started to stir Khanda, the double-edged sword. Sri Jap Jee Sahib was recited in the first place. Mata Sahiban asked Bhai Kirpa Ram, what was Guru Jee doing? He said, "Mata Jee, Guru Jee is preparing the *Amrit* of the *Khanda* to endow that to the Sikhs. Hearing this Mata Jee went into deep thought. Immediately, taking some sugar-bubbles in her lap, she arrived at the Guru's Durbar. After paying obeisance to Guru Jee, she poured the sugar-bubbles into the basin. All-knowing Guru Jee did not look towards her side and, with full concentration carried on the recitation of Jap Jee Sahib. Then after orating Jaap, Swaiye, and Chaupeyi, he recited Sri Anand Sahib. When the basin was ready, he stood up and presented a supplication. Then at the end saying, "With Thy Will, blessed is all humanity" and exclaimed, *Bole-so-nihal*, a victory ovation.

Thereafter putting some *Amrit* in the hollow end of the double-edged sword, touched with his face and five times repeated, *Sri Vahguru Jee*. Then he took the sword in his left hand and said, "I am giving you this sword that was endowed to me by *Mahan Kal*, the Immanent Entity, by inviting me from the hills of Hemkunt. Stirring through this, I am imparting you the *Amrit* and you keep it sacredly under your short-turban. Through its benevolence you will always be victorious." Then, in a roaring voice, he enunciated a few heroic couplets.

*As\*, Kirpan\*, Khanda\*, Kharrag\*, Tupak\*, Tubar\*, Tir\**  
*Saif\*, Sarohi\*, Sehti\**, all are our *Pir*,  
*As\*, Kirpan\*, Khanda\*, Saif\*, Tegh\*, Talwar\**,  
 Are all our defenders, including *Kavchantak*, and  
*Tarvar*.

Sustainer are you and you are destroyer (through)  
*Tegh\** and *Tir\**

You are the epitome of victory (as) you are all the  
 power.

*(\*names of various combating arms and instruments of war)*  
*(Couplets from Shastarnam Mala)*

After articulating the couplets, he looked towards the "Five." Each one was asked to sit in heroic posture and, one

by one, they partook of the *Amrit*. Next, Guru Jee, as well. The Five Sikhs added 'Singh' besides their names. After due compliments, the victory ovation was exclaimed.

Guru Jee explicated, "All your previous births, righteousness, deeds, beliefs, castes and the five traits have been annihilated. Converting you into Khalsa, you have been bestowed with Immanent Entity of *Kaal*, the Almighty. Now you have to protect its honour. Before you partook the *Amrit*, you were given Five Ks. you're not to part with them under any circumstances. In the very beginning you were given a blue-small-turban, a comb, *Kirpan* (sword), an iron *Karaa*, and white underwear. If you part with one, you must go to Gurdwara and beg for pardon in the congregation. Now listen to four adamant anathemas through which a Sikh becomes apostat. From head to tow, no disrespect of the hair, not to eat the meat slaughtered cruelly, do not use tobacco, and no association with a Turkanee, the Muslim woman. If anyone of these four is infringed, the *Amrit* should again be partaken while begging for pardon. No association should be developed with Minas, Dhirmalias, Ramraias, Masands and person with cut hair. If anyone of these comes to the congregation for seeking pardon, he should be forgiven, without any misgivings. Except Akal Purkh, the God Almighty, you are not to worship graves, crematoriums. I have suffused you in gold, you are not to carry any apprehension."(59)

#### **60. Here goes the tale of Code of Traditional Theological Rules and Rites (*Rebit Maryada*)**

"Bhai Sikho ! Do not dread anyone, nor be subdued by anybody. Except the Almighty, none should be believed in, as He is the One who guards under all circumstances. Earn living toiling through your own hands and, from this honest earning, spare tithe for Master's causes by keeping a moneybox in your house. Never have any anxiety and never be fearful. Never heed to the reproach in respect of the Guru and if someone speaks, make him to understand amicably. If he does not understand, present him a sword or leaving him aside slip away. By getting

up at the ambrosial hour, after using *datan*, the mouthwash, have the ablution. Meditate upon the Name and get others to meditate. Read Gurbani and promote its perusal by going and joining the congregation early in the morning. Every fourth day wash the hair and not to desecrate them with polluted hands by respecting them as the gift from the Guru. The daughter-killer, tobacco-taker, the debtor of money, violator of the ethics after partaking *Amrit*, critic of the Guru, (one must) remain in isolation from all these five. Protect the poor cow; accept the relationship of a hair-desecrator's daughter but never to reciprocate, but the one who did will leave not any distinction in the congregation. Consider the other's daughter as your own and deem the other's wife as a motherly figure. Except your wife, do not stalk after other women. After teaching Gurmukhi to your children, inspire them to acquire more intellect, without any hesitation, wherever it is available. To attend the service at Gurdwara both the times and, with folded hands, supplicate in the congregation, and, without *Darshan* should not to savour any food or drink."

Thereafter, Guru Jee summoned Bhai Daya Singh and other five, and imparted them the lesson of decorum and then he looked at them five, who had eagerly come forward to sacrifice their heads following Himmat Singh. All-knowing Satguru, overwhelmed with the emotions, looked at those Five, who had gotten ready to sacrifice their heads like Himmat Singh. Immersed in apathy, All-knowing Guru Jee explicated :

"The one, who has celestial hand above his head,  
knows all ins and outs.

"He attains the celestial knowledge and gets all his  
temporal desires and cravings eliminated.

"His soul achieves the godly realization by decimating  
the pouch of whim.

"By renouncing all the felicities and sufferings, gets  
imbued in the Divine Name."

Auspiciously expounding as such, the five Sikhs were appeased and added, "Listen, Bhai Sikho, we need five self-



sacrificing Sikhs, like these five beloved-ones, your names will become immortal too. I will endow you the status of the emancipated-ones.” Then Daya Singh was commanded to enable those Five to partake the *Amrit* from the iron-cauldron.” Like the previous occasion, these Five, Bhai Daya Ram, Ram Chand, Tehal Das, Ishar Das and Fateh Chand were bestowed with suffix of Singh and they were enlightened with the Code of Conduct. Satguru Jee explicated thus :

“Day and night meditate upon the Kindly Light,  
 “And, except the One Only, reconcile with none else.  
 “Remain imbued with the ideal affection,  
 “And may not revere any idols, graves, cemeteries,  
 monasteries,.  
 “Except for the One Only, indulge not in any other  
 pilgrimage, benevolence, and austerity.  
 “When such a perfect enlightenment kindles, only then  
 Khalsa is deemed as not impure.”

Apart from these ten Sikhs, Bhai Mani Ram, Chiter Das, Bachiter Das, Uday Rai, Anik Das, Ajab Das, Ajai Chaud, Chaupat Rai, Diwan Dharam Chand, Alam Chand and Sahib Ram Koir—eleven Sikhs partook the *Amrit*. After them Rai Chand Multani, Gurbakhsh Rai, Gurbakhshish Rai, Kirpa Ram Data, Subeg Chand, Gurmukh Das, Lal Chand Pashauria, Roop Chand, Sodhi Deep Chand, Nand Chand, Nanoo Ram Dilawari, and the devotees from Sirhind, the courtiers and the house-hold staff, etc., savoured the *Amrit* of the double-edged sword and attained the status of Singh. The Baisakhi Day was passed in imparting *Amrit*. Next, the parties, each constituted of Five Sikhs, kept busy in dispensing *Amrit* to the congregationalists coming from far and near. Many days passed by in such exercises and no family was left out.(60)

## **61. Here goes the tale of Five Sikhs going to Guru Kaa Chak**

A few days later, in the same year, the congregations arrived from Sri Amritsar for Baisakhi and requested, “The Head-priest

of Sri Darbar Sahib has breathed his last. After his demise, Sodhi Niranjana Rai, Hari Gopal and Kamal Nain had split the congregation into three parts. At the end, they abandoned Amritsar and left for the villages such as Gharachon in Malwa. After their departure, the devotees at the 'Chak Guru' have managed the lighting arrangements." Acquiescing to the request of the Sikhs of Amritsar, Guru Jee addressed Diwan Mani Singh, "You accompany them to Sri Harmandir Sahib in Sri Ramdasapur."

Getting the order, Bhai Mani Singh Jee got ready and took with him five Singhs: Bhai Bhupat Singh, Gulzar Singh, Koir Singh Chandra, Dan Singh and Keerat Singh. At the time of departure, they were handed over one recension of *Sri Granth Sahib* and bade farewell alongwith a flag of the steel-grey colour. Bhai Mani Singh with the permission of Satguru Jee, taking five Sikhs with him, travelled towards the direction of Sri Amritsar. A day before *Jeth sudi 4*<sup>37</sup>, they went and took residence in the house of Bhai Desa Singh, a carpenter Sikh in the town of the Guru. Next day (*Jeth sudi 4* – 3<sup>rd</sup> May 1698 CE or 2<sup>nd</sup> June 1698 CE) he had the *Darshan* of Sri Harmandir Sahib, hoisted the flag and then, auspiciously, opened the *Sri Granth Jee*. Hearing the news of the arrival of Bhai Mani Singh at Darbar Sahib, the congregations, overwhelmingly thronged to the place. On the other side, in Sri Anandpur Sahib after the departure of Bhai Mani Singh, Bhai Sahib Singh Chhibber was assigned the duty of the Diwan of the court. The acting Diwan was Dharam Singh Chhibber. Both now joined hands to run the affairs of the Guru-household.(61)

37. The idiosyncrasy of the Bikrami lunar calendar can be seen here in full force. This year had *Jeth* as *mal* or *adbika*. Therefore, there were 2 *Jeth* months in the lunar calendar - *shudba* and *mal*. Obviously there was a *Jeth sudi* in each month. Which *Jeth sudi* this date refers to, we do not know. However we know that according to Hindu system certain religious performances cannot be undertaken in the *mal* month. This is totally against *Gurmat*. There is no provision for *mal* or *adbika* month in Nanakshahi calendar. Here are the converted dates of the 2 months of *Jeth*:

<i>Jeth sudi 4</i> - <i>ashudba</i>	3 <sup>rd</sup> May 1698
<i>Jeth sudi 4</i> - <i>shudba</i>	2 <sup>nd</sup> June 1698

The author fails to even make a passing reference that the date is martyrdom anniversary of Guru Arjan Dev Sahib.

## 62. Here goes the tale of baptising a boy or a girl

Previously, a few days after *Baisakhi* on *Nirjala Ekadshi* (10<sup>th</sup> May<sup>38</sup> 1698 CE os), Satguru told Diwan Sahib Singh that the groups of five Sikhs each should be formed. Taking the cauldrons and the double-edged swords with them, (they should) go all around Anandpur and enable the Sikhs to partake *Amrit*. Bhai Alam Singh said to Satguru, “Maharaj, one day you had pronounced that the Khalsa would make their male and female offspring to partake *Amrit*. Please eliminate my misgiving, how and when should it be carried. Satguru said, “You have raised a factual question. Alam Singh ! When a baby boy or a girl of Sikh-household attains the age of ten days, the Sikh should go to Dharamsala (the place of righteousness — Gurdwara). From there, accompanying five Sikhs should get recension from there and bring that to his house. After necessary ablution, collect the contents for making the *persad*. Thereafter, the steal cauldron, a double-edged sword and sugar-bubbles should be readied. Alongwith that one Sikh should go and prepare the *persad*. The Sikhni (the mother), alongwith the baby, after duly bathing and washing hair, take her seat in a crossed legged-pasture and must remain devoid of any of the whims. The Khalsa, the one who is to prepare the *Amrit* should take the steal cauldron, pour fresh water in it and, then, put sugar-bubbles. Thereafter by standing erect he should present the supplication.. When the Sikhni and the congregation are still in standing pasture, the *Amrit* should be prepared.

“Adopting a warrior’s pasture, the Sikh assigned to prepare the *Amrit*, should take the cauldron in the left hand and with right hand stir the *Khanda* in it reciting five stanzas of Jap Jee, first quatrain of Jaap and, thereafter, five verses from Anand Jee. Subsequently standing up, deliver a supplication. Afterwards, the Guru’s Sikh put five drops of *Amrit* in the mouth of each baby boy or baby girl. Everytime he should call for the (Sikh)

38. There were two months of *Jeth* that year in the lunar Bikrami calendar. The *shudba Jeth sudi* 11 was on 9<sup>th</sup> June, while *mal Jeth sudi* 11 was on 10<sup>th</sup> May. Since, the text mentions ‘a few days after *Vaisakhi*’, the earlier of the two dates fits in.

victory ovation and, in return, the congregation should respond. The baby's mother should be endowed with the remaining *Amrit* with the resounding victory-ovations. The babies should be named after picking up the first letter of name from the very start of the edict issued from *Sri Granth Sahib*. If *Granth Ji* is not available, it should be done from *Pothi*. 'Singh' should be attached to the boy's and 'Kaur' to the girl's name. Afterwards they should seek the approval from the audience and the Sikh, sitting at the helm of *persad* should recite Sri Anand Sahib Jee. The Sikh who had distributed the *Amrit*, should stand up and present the final supplication, and consecrate the sacred-pudding by stirring the sword in it. Following that person at the sacred-pudding should take out portions for the five-beloved ones, give double portion to the Sikhni and distribute the remaining amount to the congregation. Later on, without any whimsical notions, Sikhni should render service in the Community Kitchen to seek the blessings of the congregations.(62)

### **63. Here goes the tale of Prem Dass Uddasi of Pargana Jhang**

Once, when Guru Jee's Durbar at Anandpur was taking place, Bhai Prem Dass Uddasi was addressed, "You return to your country and preach Sikhi and promote *langar*, the community-kitchen, there." Humbly, with folded hands (he) requested, "Yes, Maharaj, but here I have the opportunity of having your *Darshan* everyday. How would I have the same there?" Appreciating the devotion of the Sikh, Maharaj said, "Bhai Sikh, you may have the *Darshan* of any person with full Sikh decorum, which will tantamount to having *Darshan* of myself." In return Prem Dass spoke, "Oh, Ghareeb Niwaz, if no Sikh comes across having *Darshan*, then the whole day could pass fruitlessly?" Satguru looked towards Prem Dass and said, "You have a beautiful beard. Push it forward with your left hand, that will endow you the *Darshan*, you will perceive my image," and continuing added, "Prem Dass, we have

bestowed the Sikh with immanent (inherent) quality, which is as great faculty as the celestial one. Hair and beard are His endowment and never touch them with polluted hands to earn my pleasure. Twice a day (a Sikh should) comb the hair and the broken hair, which remain in the comb, should be collected sacredly and, then, either put in fire or sailed in running water.

“The Sikh who ties the beard or turns up and ties (the facial hair), he will be punishable. Hair and the beard are never to be dyed in colour; white or black, whatever there is endowed by the Almighty, and it must be preserved. The Sikh, who does not acquiesce to my commands, will be deemed punishable and he could only be pardoned by the congregation and none else.” Bhai Prem Dass’s eyes were filled with tears and could not utter anything for sometime. The All-knowing Satguru Jee understood his predicament and said to Diwan Dharam Singh, “Call Bhai Mahan Singh Bharrii. He has to accompany Bhai Prem Dass tomorrow.” Bhai Prem Dass was satiated and Mahan Singh responded, “There, Maharaj, in the west, the rains are very scanty. How will the community kitchen operate?” Guru Jee listened, smiled and asked, “Diwan Dharam Singh bring some lentils and grains.” The Diwan brought moth (lentils) and *bajra* (millet).” Guru Jee said, “Out of these, give five handfuls of each to Mahan Singh as the summer season of sowing is approaching. Seeking the blessing of Almighty, by mixing them with more seeds, throw them in the soil. There won’t be any dearth of any sort.” Taking Mahan Singh alongwith him and accompanying the congregation from the West, Prem Dass took the leave. Steadily travelling, and crossing Jhang, they entered the village of Laoo. Hearing the news of their arrival, the people of the town swarmed to welcome them.

In the same year, the Granth ‘Bachiter Natak,’ whose writing had commenced in *Samvat* 1738 (1681 CE os) was completed on *Harb vadi* 1 in *Samvat* 1755 (14<sup>th</sup> June 1698 CE os). At the time of completion, Satguru expounded :

In *Samvat* 1755, on a comfort bestowing (day of) *Harb vadi* First,

With benevolence of Almighty, corrected the Granth, and corrected by eliminating the mistakes.

Alternate rendering of the last line :

With Grace of Almighty the Granth has been completed, if any poet finds slips, he may make corrections. Thereafter, on the completion of this Granth, the preparations for the righteous struggles were initiated.(63)

#### **64. Here goes the tale of the war with Baliya Chand and Alam Chand**

Sat Guru called Bhai Ram Singh Sigligar and said, “Bhai Sikha, you should make some nice and clean armaments. Attempts may be made to acquire them from outside.” During the month, Guru Jee, alongwith the leading Sikhs, Bhai Uday Singh *et al.*, on *Assarh vadi* 10 (23<sup>rd</sup> June 1698 CE os) proceeded towards the territory of Katoch for hunting. Finding an appropriate moment, Raja Baliya Chand and Alam Chand, suddenly raided Satguru. After chasing away the enemy, Guru Jee went and took shelter under a fruit tree and told Uday Singh and Alam Singh, *et al.*, you have to teach them the lesson for raiding thus. Complying with the order, Bhai Uday Singh, Alam Singh *et al.*, beat back Raja Baliya Chand and his companions. It ensued a pitch battle. Raja Baliya Chand and Alam Chand, both, were injured at the hands of Uday Singh and Alam Singh, and both absconded. A few days after this incident, on *Sawan* 1 (14<sup>th</sup> July 1698 CE os), Bhai Uday Singh, alongwith a few Sikhs went for hunting. A roaring lion came out and gripped a Sikh but Uday Singh hit it and laid it down with one gunshot. On his return he narrated the whole episode to Guru Jee and Guru Jee was extremely pleased to hear about his valorous action.(64)

#### **65. Here goes the tale of putting on donkey the skin of a lion**

Diwan Sahib Singh was spoken to, “Its skin should be put on a donkey.” On receiving the command, the Singhs complied with as told. After the sunset, it was left in the field outside

the Anandgarh Fort. As the sun rose, people saw it jumping around. The people of the town gathered and came to Anandgarh Fort to narrate to Guru Jee the episode of the lion. Guru Jee just smiled and ordered Diwan Sahib, "Take along Uday Singh and other Singhs and beat it to run away." Diwan Jee acted accordingly. The disguised donkey ran away and went to his owner, a potter. On seeing it, the potter got scared but when it started to bray following the other donkeys, its owner recognised it. A Sikh, resident of the village, went and narrated this incident to Satguru at the Fort Anandgarh. Guru laughed a lot and expounded, "Bhai Khalsa, this wonder, I had created for you. Bhai Sikho, we have endowed you with the godly garb. So long as you adhere to keep the honour of this garb, no power will be able to subdue you. But if you step back and turn to your caste-system, then your condition will be reverted like the donkey."

After speaking thus, he stood up at his throne, and looked towards his armaments. He patted the back of Ram Singh Sigligar. Next year, on *Vaisakhi* Day *Samvat* 1756<sup>39</sup> (29<sup>th</sup> March, 1699 CE os), Khalsa swarmed from all the four direction to have *Darshan* at Sri Anandpur. The grey clothes adorned by the Singhs were creating the atmosphere like the clouds of *Sawan* in the rainy season. In the same year, on *Jeth sudi* 5 (23<sup>rd</sup> May 1699 CE os) Rangars of the village Noor robbed the devotees coming from Puthohar. The congregation presented their plight in the Guru's Darbar at Anandpur, "Maharaj! we shouted at them your name but they did not care." After listening to all what had happened, next day he despatched one hundred Singhs, such as Uday Singh *et al.*, under the command of Sahibzada Ajeet Singh. Steadily they reached the village Noor, and taught a good lesson to the inhabitants. They apprehended their leader, Kaiso Ram Rangar, and brought him to Anandpur, but Guru Jee let him free after he

39. Most authors agree, that the date of Creation of the Khalsa is *Vaisakhi* day of *Samvat* 1756, and not the *Vaisakhi* of *Samvat* 1755 as given in the earlier *Saakhi*. The converted date is 29<sup>th</sup> March, 1699 CE os, Wednesday, and not 30<sup>th</sup> March 1699 as given and popularized by Dr Ganda Singh. I am giving the detail in a separate note towards the end of this section.

had accepted his fault. Next year, on *Sawan vadi 6 Samvat 1757* (26<sup>th</sup> June 1700 CE os), Raja Ajmer Chand, got Painde Khan and Dina Beg to raid, while they were proceeding towards Lavpur. They fought for one whole watch of the day. Both the Sardars were hurt and, after getting some of their companions killed, they left for Lavpur.(65)

#### **66. Here goes the tale of three-day war with the Rajas and their defeat**

Next year, on *Bhadon 29 Samvat 1757* (29<sup>th</sup> August 1700 CE os), on a Thursday, finding an opportune time Raja Ajmer Chand raided Taragarh, in the vicinity of Anandgarh. Khalsa, under the command of Sahibzada Ajeet Singh, gave them vanquishing defeat. The fighting went on for the whole afternoon. Watching Satguru despatched another contingent from the Fort Anandgarh under the command of Bhai Uday Singh. Raja Ajmer Chand after getting his people killed and facing the defeat, retreated. In this war of righteousness, the Khalsa was victorious. On the side of the Sikhs, Bhai Ishar Singh, Kalian Singh, Sangat Singh, *et al.*, achieved martyrdom.

The leader of the Hill Rajas, Raja Ghumand Chand was badly hurt during the fighting. Guru Jee asked the forward post and their commanders to be very vigilant. Facing the defeat Raja Ajmer Chand was terrified and wondered with what honour could he go back, and thought it was better to fight to the death. He spent whole the night speculating like this till it was dawn.

Next day, on Friday 30<sup>th</sup> Bhadon (30<sup>th</sup> August 1700 CE os), Raja Ajmer Chand raided the Fort of Fatehgarh with the determination of do or die. This fort was still under construction. Its one wall, which was towards Kesgarh, was half constructed. Jathedar Bhagwan Singh was the commander of the fort. The Khalsa under his command spilt the blood of the enemy. The severe fighting went on till the late afternoon. In this war of righteousness, Bhagwan Singh, Jawahar Singh and many other Singh's were martyred. After the night had passed, Raja Ajmer Chand, on Saturday, 31<sup>st</sup> *Bhadon* (31<sup>st</sup> August 1700 CE os), raided the Fort Anandgarh and, even with raiding



attempts lasting one and half day he could not achieve the success and he had to retreat. That day, Bhai Bagh Singh, Bhai Gharbara Singh and many other Singhs were martyred. After three-day fighting, Ajmer Chand lost his fortitude, retreated and started to consult his companion Rajas. Listening to the talk of Ajmer Chand, they all started to contemplate deeply. None of them responded encouragingly. They were just giving askance looks at each other. Raja Kesri Chand was prominent among the Hill Rajas at the time. He looked at all the Rajas curiously and said, "Why are all of you dumbfounded? How will you face your wives when you go back?"

Raja Kesri Chand gave them curious looks and said, "Dear Rajas, we cannot go back. Now we will have only one choice, either we are victorious or we face death." Swearing on oath, he said, "I will go and fight right at the front in tomorrow's fighting, I will see who faces me. I declare openly that if I am beaten, I will never come back alive, I will fight to death." His Minister, Diwan Karam Chand announced, "Dear Raja! the people you are going to face, have already put their shrouds on their heads. For three days you have experienced what had been happening." The old Minister, Parma Nand, sitting besides, asked, "Out of seven forts of the Guru, tomorrow's combating should be conducted at the Fort Lohgarh. It will be most appropriate. But we must watch how the gate of the Lohgarh Fort should be broken into. It is the strongest of all." Listening to the suggestion of the old minister, Diwan Karam Chand interceded, "Breaking the gate of the Fort is not a child's play. We must think seriously on the point." The Minister Wazir Chand spoke again, "We will have to fight to death to get rid of all this. Listen, I will suggest you to engage an elephant in the morning and get him drunk. It will be good if one or two shields are tied tightly at his face."(66)

#### **67. Here goes the tale of the running away of Duni Chand from the Fort Anandgarh**

Just after the dusk in the Fort Anandgarh, Chatar Singh, the informer, came and narrated the whole situation to the

Satguru. The Satguru just smiled and said, "The Almighty is the protector of our Panth." Then he expounded :

"Almighty, the Great is our protector,  
"Through the splendid steel, eliminates all obstacles."

Hearing to the explication of the Guru Jee, Bhai Alam Singh sprung up and said, "Jee, Ghareeb Niwaz, kindly ask him, from which direction that devil is coming and who will face that." The Satguru spoke, "Alam Singh, you have asked an appropriate question so that the whole Khalsa should know how, when and where that intoxicated elephant is to be faced. That intoxicated elephant of the Rajas will come forward to break our gate. But here our celestially inebriated Guru's intrepid, Bhai Salo, the grandson of Bhai Duni Chand, who is sitting right opposite here, will annihilate him." Duni Chand thought in his mind that the last moment of his life is approaching. The Guru Jee wants him to be killed. How can a man combat with an Elephant? Thinking like that he returned to his residence. Late at night, he went and pleaded with prominent Sikhs to go and tell Guru Jee that a man was no match for an elephant. But Bhai Daya Singh and other Sikhs tried him to understand. "Duni Chand, you are fortunate as Guru Jee has endowed you with the opportunity of killing the elephant. You take courage, you will be victorious." But he could not be pacified. Being disappointed with Bhai Daya Singh *et al.*, he approached Bhai Uday Singh.

With folded hands, he requested, "You are the Jathedar, commander of the Khalsa Panth. Please go and make the Guru Jee understand not to get me killed by a dreadful animal. If he does not agree, then you remember, if it is I today, tomorrow it could be you. It is not advisable to combat the Rajas; as the Hind Government is at their back and at the end they will be victorious. If Guru Jee does not relinquish his obstinacy, then we should abandon him and go and join Sodhi Niranjana Rai at Kartarpur or go to Mata Punjab Kaur at Khurva (Dehradun). They both have no enmity with anybody. When we go to anyone of these two, we will have much more

respect.” Bhai Uday Singh observed that, although Duni Chand had perfect Guru-revering lineage, he had lost the courage and becoming a coward wanted to run away. Bhai Uday Singh looked at him and made him to understand, “Guru Jee is All-knowing. If your last moment has come, then no one can save you. You are lucky, you are getting the opportunity of becoming a martyr and you will be renowned throughout the world. Running away like a coward is not honourable. If you come back victorious or even if you are killed, you will achieve exaltation.” But Duni Chand went back disappointed and arrived at Sahib Gurbakhsh Singh from the lineage of Baba Buddha. He also gave him similar advice. Observing his predicament, Sher Singh Majeethia also tried to make him understand, but he did not pay attention to anyone.

Only one watch of the night had left but Duni Chand was unable to achieve sympathy from anybody. At the end he decided to run away along with Bhai Seva Singh, *et al.*, five Sikhs of Patwan. Thereafter they tied a rope near the minaret of the fort and quietly one by one came out. At the end when Duni Chand was coming down, the luck had it, the rope gave way, and he fell down and hurt his foot. His companion helped him and they fled. The day broke and after the completion of the recitation of Asa Dee Vaar, on inquiry, Sher Singh narrated the whole story of the night. The Satguru Jee just smiled and said, “The death, of which Bhai Duni Chand was scared of, is facing him right now. The destiny is writ.” At night when Duni Chand stepped down the bed to walk, a snake bit him and he breathed his last. A few days later, his companions, Anoop Singh and Saroop Singh reached Nirmohgarh and begged pardon. In the same year, on Tuesday, *Kartik 7<sup>th</sup>*<sup>40</sup> *Samvat 1757* (8<sup>th</sup> October 1700 CE os) both the brothers achieved martyrdom at the Nirmohgarh Fort.(67)

40. According to Punjab usage on Tuesday it was 8<sup>th</sup> Katik, while according to south India rule it was 7<sup>th</sup> Katik. I have given the conversion on the basis of Tuesday. This comment applies to all Kartik dates of this year, in each case conversion is based on the basis of weekday.

### **68. Here goes the tale of killing of the elephant by Bhai Bachiter Singh and assassination of Raja Kesri Chand**

Here, when Duni Chand had fled the Fort under the fear of death, the informer Chatar Singh conveyed to the Satguru Jee the news that the Raja of Kahlur would raid the Fort Lohgarh with the inebriated elephant that day. After receiving the news from Chatar Singh, Satguru looked all around in the Darbar thinking which intrepid person should be sent to face the elephant. Lal Singh and other twenty-five Singhs used to stay under the domesticating command of Guru Jee. From them, Satguru's eyes fell upon Bhai Bachiter Singh. With folded hands Bachiter Singh stood up and said, "Maharaj! I am ready, let me have your command." He was spoken to, "You have to go and face the intoxicated elephant coming from the Rajas, go and get ready." He was given the same spear which was used to pierce the ground in a hill hamlet to get water out on *Jeth 15 Samvat 1730* (12<sup>th</sup> May 1673 CE os), and the place was named *Tribeni*. After receiving the spear and presenting supplication, he came towards the Fort Lohgarh. Back in Fort Anandgarh an informer conveyed, "Maharaj! the army of the Rajas is coming from the side of Agampura. The intoxicated elephant is leading them. Following that, Raja Ajmer Chand Jaswaria, leading his men, is coming forward. Sitting in the Guru's Darbar, the adviser Alam Chand had seen them."

He requested, "Maharaj! you have despatched Bachiter Singh to face it there, but now to annihilate it here you may assign some other person. The Satguru said, "Alam Singh! your suggestion is right. He must be punished for his impertinence." Then he called three times very loudly, "Can any one volunteer to finish it like Bachiter Singh?" Bhai Alam Singh stood up right in front. Guru Jee gave him another spear. Mounting his horse, he came and took position in Fort Lohgarh. Bhai Sher Singh of Lohgarh made Bhai Mani Singh and Nahar Singh to understand and sent along more heroic persons. On the other side, when one and half watch of the day had passed, Raja

Ajmer Chand Kahluri, alongwith his army, arrived in the vicinity of the Fort Lohgarh. Bhai Bachiter Singh realised that the appropriate time had arrived. After supplicating and taking permission from his companions, mounting on his horse, he came out of Fort Lohgarh.

He observed that following the elephant, Raja Kesri Chand Jaswaria, with his soldiers behind him, was proceeding towards Fort Lohgarh. Shouting, he raised the slogan of *Sat Siri Akal* and, with lightning speed reached the elephant. He stood up with his both feet in the stirrups, and threw the spear at elephant's face with great force. Piercing through the shield, it thrust into the forehead. Bachiter Singh pulled out the spear and the elephant turned and ran backward swiftly. The sword tied with elephant's head decapitated many Rajas, and a number of them were trodden over under its feet. Seeing this, Bhai Uday Singh who was witnessing from the gate of the Fort Lohgarh, hit his horse with his feet and instantly moved forward and came face to face with Kesri Chand. He shouted, "Kesri Chand come and hit." Raja Kesri Chad hit but his action went astray. Uday Singh reciprocated which cut off Kesri Chand's head. While the hill soldiers were watching in puzzlement, this brave man pierced the spear into the head, raised it above his head and moved towards the gate of Fort Anandgarh. There, Bhai Mani Singh, Nahar Singh, Sher Singh, the prominent fighter emerged out of Fort Lohgarh.(68)

#### **69. Here goes the tale of abandoning Fort Anandgarh on the instance of Hill Rajas**

Hill Army absconding through the rivulet of Charan Ganga was badly beaten by the Sikhs. Raja Ajmer Chand, being hurt and after getting Raja Ajmer Chand killed, arrived back at the town of Bilaspur. On the other side, Bhai Uday Singh came and put Raja Kesri Chand's head at the feet of the Guru Jee at Fort Anandgarh. In this war of righteousness, Alam Singh Sandhria, Sukha Singh, Khushal Singh *et al.*, the brave persons achieved the martyrdom. A few days after the fighting, a gathering of

the Hill Rajas was held at Bilaspur. They all lamented on their defeat at the hands of Guru Jee. Raja Kesri Chand's loss was haunting them extremely because he was the bravest one among all of them. They consoled Raja Ajmer Chand and after deliberating, they sent a letter to the Guru Jee through the Minister Parma Nand. He tied a cow outside the gate of Fort Anandgarh, attached the letter with the sacred thread around her neck and went away. In the letter it was mentioned, "Satguru, we are susceptible to the mistakes. We swear on the cow and the sacred thread that we will never raid the town of Anandpur. We are ashamed to show our faces to the hill-people. If you abandon Fort Anandgarh just once and come back later, it will help us to restore our dignity."

The watchman had presented this letter to Guru Jee on the first day<sup>41</sup> of *Kartik* (2<sup>nd</sup> October 1700 CE os). Looking at the letter, Guru Jee propounded, "Bhai Daya Singh! we don't trust the oaths of the idol-worshipper of the hills. What is the secret behind their action will soon be revealed. The letter is here before you." Then the Guru Jee added, "Akal Purkh, the Almighty is the Protector of us and the Panth; all prevails under His Command. By swearing on the cow, they want us to relinquish the Fort. We should abandon the Fort." After discussing with prominent Sikhs Bhai Daya Singh and Uday Singh, the Fort Anandgarh was abandoned next day. Leaving the town of Anandpur, encampment was established at the hilltop in the valley of Nirmoh. On hearing the news, people started to swarm the place from all the four directions for *Darshan*. Bhai Anoop Singh of the village Majeetha and Saroop Singh came along with the congregation from Majha to seek pardon for their grandfather, Duni Chand. Raja Ajmer Chand Kahluri happily celebrated Guru Jee's relinquishing of Anandgarh. He asked his Minister Parma Nand to invite all the Hill Rajas at Bilaspur. Acquiescing to the order, the Minister arranged the meeting of all the Rajas in the town.

41. I have given 2<sup>nd</sup> Oct to conform to the date given in the previous note. According to Punjab usage *sangrand* was on 1<sup>st</sup> October 1700 CE os.

Raja Ajmer Chand addressed the gathering of the Rajas, "Listen my Rajas, we will never get such a golden opportunity again. We must take advantage of this chance. Look! Guru is sitting at a hill-hamlet without the protection of any fort. We should surround him, either take his life or capture him and present him to the Suba of Sirhind and get rid of the problem for ever." Sitting beside; Silahi Chand, the Raja of Basali; who was the Sikh of the Guru, said, "Dear Raja, you are not truthful. It is deceiving. This is the throne of Baba Nanak. Remember me, you will have to face the humiliation. You have got the Fort vacated by swearing on a cow and the sacred-thread. Now why are you talking in such terms?" Apart from him, a few other Rajas expressed the same feelings but the Raja of Kahlur did not listen to anyone, and blew the bugle to get ready for the battle. Raja Ajmer Chand, alongwith collaborating Rajas, on Tuesday *Kartik*<sup>42</sup> *Samvat* 1757 (8<sup>th</sup> October 1700 CE os), raided the Hamlet of Nirmohgarh. The Satguru told Bhai Daya Singh and other prominent Sikhs that they have broken the religious undertaking, they must be taught a lesson for their misdoings so that they should be taught not to raid breaking their religious vows.(69)

## **70. Here goes the tale of the fighting of Nirmohgarh**

Till the first quarter of the day, a pitched battle was ensued. No stone was left unturned. The sky thundered with the sounds of 'catch' and 'kill.' Diwan Sahib Singh marched ahead alongwith one thousand Singhs and checked the forward marching hill-troops. A shot hit the forehead of Diwan and, after pronouncing the glory to Almighty, he departed on his celestial journey. His companions, Bhai Mathra Singh, Soorat Singh, Deva Singh, Anoop Singh and Saroop Singh also achieved martyrdom in the fighting. Observing Sahib Singh's martyrdom, Guru Jee was much aggrieved and said to Bachiter Singh, "Get ready, I am going in to get the body of the brave Singh." Listening to this, Bhai Bachiter Singh, Uday Singh and Alam

42. See note 36.

Singh, *et al.*, the leading Singhs, accompanied the Guru Jee. Both sides were entangled in heavy fighting. At the end the Hill army lost the balance and the Guru Jee brought back the body of Diwan Sahib Singh. Later it was cremated on the slopes of a hill of Nirmohgarh. Next day, on Wednesday, the *Kartik* 8 (9<sup>th</sup> Oct 1700 CE os), Ajmer Chand sent a letter through the Minister Parma Nand to the Governor of Sirhind. He wrote, "The defiant Guru is holding and sitting at the hillock of Nirmohgarh. Please come and help us."

Here, the informer let the Guru Jee know that the Governor of Sirhind had sent a contingent of Turks (Muslims) under the command of Sardar Rustam Khan. On learning this news, sitting beside Guru Jee, Bhai Chatar Singh and Bachiter Singh held their swords in their hands and vowed to go forward and fight with him themselves. On Sunday the *Kartik* 12 (13<sup>th</sup> Oct 1700 CE os) Rustam Khan arrived with his army. He dug his trenches about a mile from Nirmoh Garh, at the hillock of Tibbee. On this side, Guru Jee was sitting in his tent and combing his hair. Aiming at the place of Guru Jee, Nasir Khan, the younger brother of Rustam Khan threw a shell and the attendant Ram Singh was instantly killed. Guru Jee drew an arrow and shot it with such a force that Rustam Khan, standing next to the artilleryman, was killed. The second arrow was shot by Bhai Uday Singh with such intensity that Rustam Khan's brother, Nasir Khan was annihilated. Immediately the armies from both sides jumped into the battlefield. Both sides fought fiercely. In that day's fighting Bhai Himant Singh, Mohar Singh, *et al.* achieved martyrdom. The fighting came to an end at the sunset.

Next day, on Monday *Kartik* 13 (14<sup>th</sup> Oct 1700 CE os), Raja Ajmer Chand surrounded Nirmohgarh from all the four directions and commenced a fatal raid. But All-knowing the Guru Jee had divided his army in four parts and assigned them their tasks. Till the late afternoon pitched battles were fought and no stones were left unturned. On both sides there occurred numerous fatalities. In this war of righteousness prominent Singhs, such as Bhai Jeeta Singh, Neta Singh, *et al.* achieved



martyrdom. The capital of Raja Silahi Chand was on the other side of the rivulet, Satiludhar. He was a devotee of the Guru's household. When Silahi Chand's Rani, Hira Devi learnt that the Hill Rajas had laid a siege around Nirmohgarh at Guru Jee's place, for the last so many days, she approached her husband and pleaded, "Maharaj, we are the devotees of the Guru's domain. Please send your people and bring Guru Jee in the town of Basali." Raja Silahi Chand, alongwith his army, on Tuesday, *Kartik* 14 (15<sup>th</sup> October 1700 CE os), reached there before the sunrise. He despatched forward, one of his Ministers and requested, "Maharaj, We have come from the other side of the Satiludhar rivulet. Kindly come towards that side with us." (70)

### **71. Here goes the tale of going to the Town of Basali Nagar**

Acquiescing to the request of Raja Silahi Chand, Guru Jee, abandoning the place of Nirmohgarh, alongwith the Sikh Army came to the other bank of the river Satiludhar. On the other side, Raja Ajmer Chand came to know that, by crossing over the rivulet, Guru Jee has gone to Raja Silahi Chand; he thought that they should be checked. Kahluri Raja, taking with the army of the Turks (Muslims), came forward and raided the Sikh contingent. Guru Jee, well aware of the base intentions of Kahluri Raja, had divided the Sikh Army into two parts. Taking the one he went across the rivulet. Left behind, Bhai Uday Singh and other intrepid soldiers showered so much fire and arrows that it appeared to be scene of black night. After enabling the Sikh army to cross over, Bhai Uday Singh came and paid obeisance at the Guru Jee. In these skirmishes, Bhai Kesar Singh and Gokal Singh, after giving tough fight, achieved the martyrdom. The Guru Jee arrived at the town of Raja Silahi Chand where the residents of the place welcomed them enthusiastically.

Raja arranged the stay of the family of Guru Jee in his domestic chambers. For the Sikhs, he erected the tents just

outside the village. After the arrival of Guru Jee in Basali, Guru Darbar started to be conducted everyday. The devotees thronged to the place in abundance and some time was lapsed. Raja Ajmer Chand facing considerable loss of life and possessions, reached back at Bilaspur. One day, on receiving the order of Guru Jee, on Sunday *Kartik* 19 (20<sup>th</sup> October 1700 CE os), Bhai Uday Singh and other Khalsas got ready and went out on hunting. The drummer hit a beat and the Khalsa responded :

“Beat, beat, Oh you Beat,

“All heads and torsos (roll-over) on ground, and marry the fairies in heaven.”

The flag-bearer Mann Singh, riding his colt, led them and the grey coloured clothes depicted the scene like the clouds in the rainy season. Just outside Basali a cub leapt out of the bushes. Bhai Uday Singh, on his horse gave a chase, and shot it dead.

Getting hurt, the lion somersaulted and sprinted towards the village of Kalmot and the Singhs followed it. It fell flat after a short distance. The Rangars and Gujars, the residents of Kalmot came out of their houses. Khalsa and the people of the village commenced altercation and the situation went of hand. At the end they started to fight and Bhai Jeewan Singh was fatally hurt. His martyrdom and the consent of the leader called for the war drums to beat. From the other side, the residents of the village, Rangars and Gujars, gave some fight but could not face the Khalsa. At the end they ran and saved their lives. The Sikhs, along with the body of Bhai Jeewan Singh went towards the village of Basali. Next day it was cremated. Silahi Chand had great influence over the Rajas of the hills. He negotiated and the quarrel between Guru Jee and Kahluri Raja was diminished. Guru Jee, after staying for fifteen days at Basali, returned to Anandpur.(71)

## **72. Here goes the tale of Guru Jee’s return to Anandpur after staying at Basali**

On return to Anandpur, Guru Jee got all the forts repaired and, with the efforts of Silahi Chand complete peace prevailed.

The Sikh congregations from all the four directions commenced to come to Anandpur. The Rajas accepted the splendour of Guru Jee and all around Anandpur Khalsa sovereignty prevailed. The subject felt a sigh of relief. In the same year, on Thursday *Poh* 6 (5<sup>th</sup> December 1700 CE os), Mata Jeet Koir breathed her last. Guru Jee arranged her cremation, which was conducted near the town of Agampura. Next day, on Friday *Poh* 7 (6<sup>th</sup> December 1700 CE os) the *Paath* of *Sri Granth* in the memory of Mata Jeet Koir was commenced, which was completed on Seventeenth in the afternoon of Saturday *Poh* 22 (21<sup>st</sup> December 1700 CE os). To participate in the service, Baba Dip Chand, Sodhi Nand Chand, Mata Hari Jee, Mata Sulakhni, Bhai Khem Karan, and Bibi Roop Koir came. Mata Sunder Saroop Koir and Mata Sahib Devan were left behind to render service to Mata Gujri Jee. The town of Anandpur was turned into a town of bliss at that time. Every man and woman was singing :

“The blissful glory prevails at Anandpur (the city of bliss).”

On *Chetar vadi* 2 *Samvat* 1757 (15<sup>th</sup> March 1701 CE os), the congregation of the country of Darrap were coming to have *Darshan*. On the way they were plundered by the Rangars of the village Bajroor. Most of them were either Sehjdharis (not observing full Sikh Decorum) or those who had taken *Charan Pabul*. (The *Amrit* touched by the toe of the Guru). They reached Anandpur and lamented about the treatment at the Guru Darbar. Guru Jee sent alongwith them the Sikhs such as Bhai Uday Singh and expounded;

“Those who ransack with daggers, they are not braves,  
“They should be plundered, and be tied to punish.”

Pronouncing as such he looked at Sahibzada Ajeet Singh and order was passed, “You go and teach a lesson to the residents of Bajroor.” The Guru Jee despatched Bhai Uday Singh and other one hundred Singhs. After crossing River Satiludhar on *Chetar vadi* 5<sup>43</sup> (17<sup>th</sup> March 1701 CE os), they laid a siege

43. *Chetar vadi* 4 and *vadi* 5 were on the same day.

of the village of Bajroor. The Singhs taught the residents a good lesson. Their leaders, Chiter and Mitter were annihilated in the fighting. The mourning songs, which were sung by the woman folk of Gujars and Rangars, are till today famous.

*O' mother! you acted ignobly while giving birth to Chittoor Mitoo.*

*Your sons-in-law, the Singhs have come who have destroyed the houses.*

After teaching them a lesson like that, Sahib Ajeet, returned to Anandpur. He presented himself in the Darbar of Guru Jee and bowed his head to pay his obeisance. When asked, he narrated the whole affair to Satguru. Thereafter no complaints were lodged at Anandpur. Next year on *Pob sudi 2 Samvat 1758* (20<sup>th</sup> December 1701 CE os) Mata Hari Jee, the wife of Baba Sooraj Mal Jee passed away. The *Paath* of *Sri Granth Jee* in her honour was to be conducted on 3<sup>rd</sup> *Vadi* of *Magh*. A day earlier the Satguru Jee arrived at Sodhi Dip Chand. From Kartarpur, Baba Bhar Mall's son, Sodhi Niranjana Rai arrived. From the town Mata Sulakhni, Bibi Roop Koir, *et al.*, they all came to the residence of Baba Dip Chand. On *Magh vadi 13*<sup>44</sup> *Tarodsi* (5<sup>th</sup> January 1702 CE os), at the Seventeenth-day Service, the *Path* of *Sri Granth Jee* was completed in the afternoon. After supplication, Sri Dasmesh Jee, with his auspicious hands tied turban on the head of Baba Dip Chand, the elder brother of Sodhi Niranjana Chand.(72)

### **73. Here goes the tale of the celebration of Hola Mohalla from Fort Anandgarh**

In the same year, as in the last year, there were great merrymakings near Fort Holgarh. Forming various groups, the

44. The *Titbi trodashbi* is totally wrong, and casts doubt on the genuineness of some of the dates given in this work. Mata Hari Jee passed away on *Pob sudi 2* according to the author. To get the date of Seventeenth rites we add 16 days to *Pob sudi 2*. This gives *Magh vadi 3*, and not *trodashbi*. If the author had written 13, I would have assumed it might have been an error of transcription, but he has written *trodashbi* which means *titbi 13*. I have converted the date on the basis of *Magh vadi 3*, and not 13.

Khalsa started to celebrate Holi from *Phagun Sudi* 8 till the *Purnima* (24<sup>th</sup> February to 3<sup>rd</sup> March 1702 CE os). There were great jubilations outside the fort Anandgarh and near the fort Holgarh. The sprinkler held in the auspicious hands of Guru Jee was looking very propitious, as it had at least once endowed scarlet colour to the earth as well as the sky. The scene was charmingly attractive as the rose; pale and musk colours were showered from all directions. Next day (See note 41), on *Chetar vadi* 1<sup>45</sup> (*Chetar vadi* 2, 4<sup>th</sup> March 1702 CE os), in the late afternoon, to receive the articulation of Guru Jee, all the Sikhs gathered outside Fort Anandgarh. The priest, standing there, rendered supplication commencing, "Praying at the faculty—blessedness prevails all over." At the end all the Sikhs responded with the sky-roaring slogans of *Sat Siri Akal* (Glory to Almighty.) With the command of Satguru Jee, all the Khalsa mounted their horses. At that time a Sikh pronounced very loudly :

"Honour, honour to the glory of Your Name."

To begin with, Bhai Daya Singh threw five hand-fulls of colour upon Guru Jee. Guru Jee responded with a hand-full. Then Bhai Daya Singh recited the following stanza :

"The month of *Magh* is over, *Phagun* has come and with that comes the festival of *Holi*.

"The melodies are sung in unison by the procuress while clapping hands.

"All, young and old, are sprinkling colour through hand-sprinklers.

"Siam (the poet) says the Dark (Krishna) is in concert with the damsels."(224)

(*Krishna Avatar*)

45. There is conflict between 'next day' and *Chetar vadi* 1. *Chetar vadi* 1 was on the same day as *Puranmashi*. In Bikrami calendar occasionally two consecutive *tithis* happen on the same day. This date like many others is author's figment of imagination. If the Holi had been held on *Chetar vadi* 1 then the author would have written 'same day' in stead of 'next day'. We have done the conversion of the date based on *Chetar vadi* 1, and not on 'next day'. The author in the beginning says 'like last year', but there is no mention of holi or hola in the *Saakhi* for the last year.

At the end of the Stanza, the Khalsa, thunderingly, raised the slogan of *Sat Siri Akal*. Thereafter, the flag-bearer, Mann Singh, with the command from Satguru Jee, mounted his colt. Bhai Daya Singh et al., followed by the five Singhs shouting the victory slogan, with unsheathed swords and sang :

“Sword-cut adequately, annihilates the enemy forces,  
and revamps the fighting.

“It is resilient-handheld-armament, it is eminent and its  
brilliance beats the sun.

“It is solicitous towards the saints, it crushes the  
hostilities and is the supportive.

“Hail, hail the uplifting power, and glory to you, the  
nurture of mine.”

Afterwards, the drumming Singh hit the drum. Khalsa with the slogan of *Sat Siri Akal* thundered the sky and once again the shouts came :

“Beat, beat, Oh you beat,

“All heads and torsos (roll-over) on ground, watched  
by the heavenly fairies.”

Thereafter, the Khalsa came towards the fort of Holgarh. Five flag-bearers lead, with Five Beloved Ones following, who had unsheathed swords in their hands. The drumming Singhs trailed them all. The drumbeats were reverberating the whole atmosphere. Satguru Jee mounting on the blue horse was proceeding ahead. *Sarbat* (the entire) Khalsa was following Guru Jee. On command of the Guru Jee, Bhai Uday Singh was moving ahead from the right flanks. Reaching the Guru Jee's abode, in front of Takht Kesgarh, receiving the order of Guru Jee, the riders showed the whip to the horses and hit the heels. But no one's rider moved ahead of Guru Jee and, not be disrespectful, all of them pulled the reigns to stop. The scene at the time was spectacular. The blue turbans and dresses depicted the panoramic view and it looked like the rainy season of *Sawan*. This splendour of Khalsa moving like the river water reached opposite *Hole Garh*. On the instance of the Satguru, Bhai Daya Singh recited the couplets of Bhai Nand Lal Jee :

GHAZAL THIRTY-THREE

"The (festival of) Holi blossoms and spreads its  
fragrance,  
"And it blooms the sprout of her beautiful lips.(1)  
"The rose, the amber, the jasmine and the reddish abeer,  
"All are showered like the rain from all the sides.(2)  
"What to talk of the sprinkling of saffron?  
"It is endowing hue to every colourless being.(3)  
"The scattering of the pigment through her auspicious  
hands,  
"Is staining all the heavens and the earth.(4)  
"Through her benevolence, both the domains have  
become colourful,  
"And she has adorned me with the vibrant attire.(5)  
"Whosoever has her propitious glimpse,  
"Attains the bliss of both the worlds.(6)  
"I am sacrifice, even, to the dust of the avenues of the  
congregation,  
"And that is the utmost desire of Goya."(7)(33)

After the recitation of these couplets, on the command of Guru Jee, the Singhs displayed the martial art of arms. Then they were addressed, "My Sikho, get ready, now we have to go back." The priest stood up and presented supplication. Whole of the Khalsa riding their horses moved towards Charan Ganga to cross this rivulet and go to the fort Holgarh. Passing near the cremation-place of Raja Kesri Chand Jaswaria, the Sikhs with the permission of Guru Jee desecrated the place. After paying obeisance at various places including Damdama Sahib, they arrived at Anandgarh. They dismounted their horses and the priest presented the supplication. With the permission of Guru Jee, five he-goats were slaughtered with single strokes (*jbatka*) by the *Panj Piaras*, the five beloved ones and later on the Sikh army went into their quarters. A jealous person, who had witnessed the whole affair, went and narrated the whole episode to Raja Ajmer Chand at Bilaspur. After listening the full account, he summoned a meeting of all the Hill Rajas.

When all the Rajas had assembled, Raja Ajmer Chand

narrated them the entire story. He said that the Sikhs had gone to the cremation place of my Uncle Kesri Chand and desecrated it. The Rajas felt remorseful. But the wise-ones advised, "Two years had passed peacefully. Now we must take any action after careful thought." And this way the critical time passed and no untoward happening occurred between the Rajas and the Guru Jee.(73)

#### **74. Here goes the tale of the demise of Sodhi Niranjan Rai and Silahi Chand**

Next year, on Tuesday *Maghar vadi* 3 (27<sup>th</sup> October 1702 CE os), Sodhi Bhar Mall's son, Sodhi Niranjan Rai left this mortal world. The *Bhog* of *Paath* was to be performed on Seventeenth Day on Thursday, *Maghar sudi* 4 (12<sup>th</sup> November 1702 CE os).

On the other side, Guru Jee's utmost devotee Raja Silahi Chand had attained ripe old age. Two days before the death of Sodhi Niranjan Rai, on *Maghar vadi* 1 (25<sup>th</sup> October 1702 CE os), had departed on his ecclesiastic journey. His Seventeenth-day Service was set for Saturday, of *Maghar sudi* 6 (14<sup>th</sup> November 1702 CE os). Instead of Kartarpur, three days in advance, Guru Jee, along with Daya Singh and other prominent Sikhs, arrived at the town of Basali at the place of Rani Hira Devi and said, "Mata Jee, the destiny is writ, and it cannot be altered. All the big sages, the saints and pious ones had to go and all those left behind had to accept the Celestial Will." The Rani and the younger sister of the Rani of Bilaspur were devotees of the Guru Jee. She represented humbly, "Maharaj, your disciple, Raja Jee has left this world. Now kindly keep in mind this meek entity," and expressing as such her eyes began to shower the tears and she added, "Guru Jee, whereas my elder sister, Champa, and my husband, both have travelled to their celestial journey, I, the destitute one, have been left behind." Satguru Jee consoled her, "Whenever you recall me, I will visit your town."

Two Days after the Seventeenth-day Service, Guru Jee took leave of Champa Devi and came back to Anandpur. In



the same year, on Wednesday, 8<sup>th</sup> *Magh* (9<sup>th</sup> *Magh*, 6<sup>th</sup> January 1703 CE os) a fair was held at Kurukshetra to celebrate the Solar Eclipse<sup>46</sup> (This eclipse was not visible at Kurukshetra. See note for details.). Guru Jee, alongwith Bhai Daya Singh and other prominent Sikhs reached at the fair a few days ahead. On their return, Said Beg and Alaf Khan, two (Mughal) commanders, invaded Guru Jee on the instigation of Raja Ajmer Chand. This raid occurred near the town of Chamkaur on Thursday 16<sup>th</sup> *Magh*<sup>47</sup> (14<sup>th</sup> January 1703 CE os). Only a hundred and twenty-five Singhs were accompanying the Guru Jee alongwith the three mothers including Mata Gujri Ji. Leaping forward the intrepid fighters like Bhai Uday Singh *et al.* taught them good lesson and those leaders took to their heels to save their lives. Steadily travelling Guru Jee arrived back at Anandpur. Hearing the news of Guru Jee's arrival, people thronged to the place for *Darshan*.<sup>(74)</sup>

## **75. Here goes the tale of Devki Dass Brahmin and battle of Anandpur**

Hardly two months had passed when Brahmin (Priest) Devki Dass came and lodged a complaint. With folded hands he said, "*Ghareeb Niwaz*, my wife has been kidnapped by the governor of Doaba, Subedar Sardar Jabar Jang Khan. Kindly

46. The date is 6<sup>th</sup> January 1703 CE os converted on the basis of solar eclipse and not Magh 8, according to Punjab usage it was 9 Magh on the eclipse date. The author of the *Saakhian* picks up this date from some source. There was a solar eclipse on that day, but detailed calculation shows that it was not visible at Kurukshetra. Solar eclipses may occur in any part of the world. For any given locality, for partial solar eclipse to be visible, the average is about three and a half years, and for a given locality to experience total solar eclipse the average is about 400 years. However, there are wild variations from the average value. In this case, how can the eclipse fair be held at that place, and why would Guru Sahib go there? This section of the tale is one of the concoction by the author of the *Saakhian* or by the author/authors of his source/sources. This imagined journey of Guru Sahib to Kurukshetra casts grave doubt on the authenticity of the work. We have to check every *Saakhi* for its accuracy from various angles, especially check whether it passes the test of *Gurmat*.

47. According to Punjab usage it was *Magh* 17 on Thursday. We have converted the date based on Thursday, not on *Magh* 16.

help me.” Hearing the lament of this tormented Brahmin, Guru Jee asked Sahib Ajeet Singh, ‘His wife should be saved by going to Bassi.’ Alongwith Sahibzada, Guru Jee despatched Bhai Uday Singh and other one hundred Singhs. Sahibzada Ajeet Singh laid a siege on the village of Bassi alongwith the other Singhs on *Chetar sudi 1 Samvat 1759*<sup>48</sup> (7<sup>th</sup> March 1703 CE os). Only a minor offence was offered and, duly apprehended, Jabar Jang Khan, alongwith the Brahmin woman was presented before Guru Jee. Guru Jee handed over the Brahmin-woman to Devi Dass and punished Jabar Jang Khan. This episode, which occurred in the town of Anandpur, was resounded all over, both in the hills and the planes.

The capital of Kahlur was deemed prominent among all the Hill states. The common boundary between Kahlur and Handoor was at the rivulet of Sirsa. The area on the other side belonged to the Nawab of Ropar. Kiratpur, Chak Nanki and Anandpur were the parts of Kahlur; Rani Champa had presented the land of Lodhi Pur, Sahota, and the village of Chak to the Ninth Guru Jee. In addition to that, in *Samvat 1745* (1688 CE os), on the return from the town of Paonta, Rani Champa presented the land of Tarapur, and Agampura to the Tenth Guru Jee. The area around Anandpur was increased by four to five miles. After the demise of Rani Champa and Raja Bhim Chand, the conflicts were ensued between the Satguru Jee and Raja Ajmer Chand. Raja Ajmer Chand, in collaboration with Raja of Handoor, wanted to subdue Guru Jee. But Raja Ajmer Chand could not succeed in his designs. The aged Raja Silahi Chand of Basali tried to make peace between Guru Jee and Kahluri Raja. Two years after this arrangement, Raja Silahi Chand breathed his last.

On the instigation of Raja Ajmer Chand Kahluri, his people started to go and collect fodder and they started taunting the Sikhs. The complaints started to pour in the Guru Darbar. At

48. In the previous *Saakhi* the author has already taken us to *Magh* of *Samvat 1759*. Here he has forgotten that the new *Samvat* starts on *Chet sudi 1*. The *Samvat*, therefore, should be 1760 and not 1759 as given. We have converted the date from *Chet sudi 1, Samvat 1760*.

the end, the skirmishes, which were simmering, took the colour of full-fledged conflict. On Sunday<sup>49</sup> *Maghar sudi 5 Samvat 1760* (Thursday, 2<sup>nd</sup> December 1703 CE os), Raja Ajmer Chand, alongwith Raja of Handoor, *et al.*, attacked Anandpur. Two and half watch, pitched battles took place. No stone was left unturned in killing each other. On the command of Guru Jee, flag-bearer, Mann Singh, went forward and stuck the flag in the ground. He fought valiantly. The flag-post was hit and it fell on the ground. Somebody came along and conveyed the news of this incident at Takht Sri Kes Garh. Guru Jee undid his turban, took the blue small turban (*patka*) from the underneath and raised it as flag and said, "This Khalsa Flag will never come down." Thereafter the blue *patkas* from under the turbans of Bhai Uday Singh, Himmat Singh, Sahib Singh, Mohkam Singh and Alam Singh were taken and hoisted too.

Sahib Fateh Singh, who was just 6 years old, looking at the father Guru Jee, waved blue flag in the air as well. Guru Jee smiled and expounded, "My son! this fluttering Akali Flag will remain immortal in the Panth. This is the symbol of *Maha Kal* (The Immanent One) and respect it in the same way as the *Nishan Sahib* (the Sikh Flag)." The fighting was stopped when the sun was set. Next day no one dared to start the fighting again.(75)

## **76. Here goes the tale of the marriage of Sahibzada Ajeet Singh**

Next year, on the occasion of Divali *Samvat 1761* (17<sup>th</sup> October, 1704 CE os), a Khatri Sikh named Bhai Sewa Singh Burhanpuri, alongwith his family, came to Anandpur for the *Darshan* of Guru Jee. One day his daughter, Bibi Tara Bai, went to the River Satiludhar taking her friends with her. There, Sahib Ajeet Singh and his companions were bathing in the river. A friend jovially said to Tara Bai, "How great it would be, if your parents get you married with him." The Bibi was a courageous

49. Perhaps ਰਵੀਵਾਰ Sunday is misprint, it should be Thursday ਵੀਰਵਾਰ. *Sudi 5* was on Thursday. Converted date is for *sudi 5* and not for Sunday.

girl, and, immediately, she achieved enlightenment. Bibi had already heard the story of Bibi Amro, the daughter of Guru Amar Dass Jee.

She said to her friend, "Dear Sister, I am feeble but, remember, if I ever get married, that must be with him only," and then onward she became very quiet. There was no motive behind this remark but the mention of this by the friend of Tara Bai gave it a big meaning. Another of her friends narrated all the chatter to her mother, Lakhmi Bai. Lakhmi Devi was astounded to hear this, and thought, "We are strangers and this type of suggestion is not viable, how can it be possible?" She narrated the whole episode to her husband, Sewa Singh. He, as well, was thrown into deep thought. At the end, both went into the domestic quarters and fell at Mata Gujri Jee's feet and conveyed what had transpired. Mata Jee, acquiescing to their plea, assented. A few days later, Tara was betrothed to Sahibzada Ajeet Singh. Hearing the news, whole town was filled with happiness. Mata Gujri, Sunder Saroop Koir and Mata Sahib Kauran, were being congratulated by everybody. The whole atmosphere was filled with gaiety. *Magh sudi 1, Samvat 1761* (15<sup>th</sup> January 1705 CE os) was an auspicious day in Anandpur.

The ladies of the village, singing wedding-songs, came to Fort Anandgarh. Great exhilaration prevailed all over. After Asa Jee Kee Vaar and explication from *Sri Granth Sahib*, the auspicious wedding of Sahib Ajeet Singh and Bibi Tara Bai took place. After the supplication, Singhs bellowed ovations of *Sat Siri Akal*. Every man and woman expressed his or her greetings to Mata Gujri, Sunder Saroop Koir and Mata Sahib Kauran. The *persad* was handed over to the audience. The lightings were displayed at Fort Anandpur and throughout the village of Anandpur. In the same year, *Samvat 1761* (1705 CE os), Raja Ajmer Chand, taking along Raja of Handoor and *et al.*, raided the Satguru Jee. The battle lasted for two days; on *Chetar vadi 14* and *Amavas*<sup>50</sup> (13-14<sup>th</sup> March 1705 CE os). Raja of Kahlur

50. Again, this is an extrapolated date. *Vadi 14* and *Amavas* were on the same day that month. We have done the conversion on the basis of 'two' days, and not on the basis of two *tithis*—*vadi 14* and *Amavas*.

used all means of battle but at the end he had to face the defeat.(76)

### **77. Here goes the tale of the departure of Rai Singh and Bibi Tara Bai from Anandpur**

One month after<sup>51</sup> this fighting, on *Baisakhi* day (29<sup>th</sup> March 1705 CE os) the Guru Jee passed a command, “Now the time has come for the battle. All the married Sikhs, alongwith their spouses and children should return to their domestic territories.” On receiving the order all such Sikhs left the place, Rai Singh Multani was left behind. Guru Jee called him and said, “Rai Singh ! why don’t you leave as well.” With folded hands he said, “*Ghareeb Niwaz*, I have come after discarding my family affections. I need your permission to remain at your feet.” Guru Jee Said, “You are a householder. We will not retain any householder Sikh here. You also leave the place.” After getting the command, Rai Singh left Anandpur and, alongwith a Sikh, Ghuda Singh, came to Majha Country near Lavpur. After that, sometimes during *chaumasa* (21<sup>st</sup> June to 21<sup>st</sup> October 1705 CE os), Sewa Singh of Burhanpur was asked to take his family and proceed to his country. Satguru Jee called Sunder Saroop Koir and told, “You go from here with him.”

Bibi Tara Bai, at the time of leaving Anandpur, had humbly requested, “Maharaj ! you are Knower of all. If my husband survives, then I will remain in this mortal world, otherwise I will abandon this mortal world as well.” Guru Jee addressed Tara Bai, “My daughter, you should not be disheartened. Whatever is happening or will happen, is all through the Will of Almighty.” Then he took off and gave her the right shoe from his feet and said, “Keep this respectfully. It will come to your rescue at the time of need.” After getting the order, Mata Sunder Saroop Koir went away alongwith the relatives. As Bibi Tara Bai was pregnant and it was a long distance, therefore, slowly and steadily, she arrived at maternal uncle, Mama Mehar Chand

51. Another slip : *Vaisakhi* that year was on 29<sup>th</sup> March, only 15 days after the battle described towards the close of the previous *Saakhi*, and not after one month as in the narration.

Subhikhi, just near Lakhnaur, after passing through Ambala. After spending a few days there, she took leave of Mama Mehar Chand and steadily reached and took residence at Mohalla Dilwali Sikhan. A few days later she started on onward journey and, after visiting Mathura and Puri arrived at the Agra City.

Sikhi of Guru Jee was prevailing in this town. Guru Jee's Devotee-Sikh, Bhai Sharda Singh accommodated them at his house. After a few days, Tara Bai was auspiciously blessed and she gave birth to a propitious son on *Poh sudi 5 Samvat* 1762 (9<sup>th</sup> December 1705 CE os). Mata Sunder Saroop Koir gave him the name as Hatthi Singh. Bhai Sharda Singh arranged great festivities and sweetmeats were distributed. Mata Jee spent four months in the house of this devoted Sikh. There, behind at Kahlur, Raja Ajmer Chand had called a meeting of twenty-two hill rajas. They suggested that they should lay a siege and stop the traffic to and from outside, "We can never win over in a straight fight; we had the tough experience of straight fight in the past." Handoori Raja, then, responded, "What Raja Ajmer Chand has said, is correct. We just leave it to that. We must agree to that." All the Rajas who had gathered there, conceded.(77)

### **78. Here goes the tale of relinquishing the fort of Anandpur**

On *Jeth 5 Samvat* 1762 (3<sup>rd</sup> May 1705 CE os), Anandpur was blockaded from all sides. The Satguru Jee established tough security upon all the far and near forts including Tara Garh and Agham Garh. Six months passed since the siege was laid. Raja Ajmer Chand further fortified the cordon. The *Langar*—the community kitchen, started to face the pinch of shortage. The Sikhs started to endure whole day on just one handful of grams. At this dreadful hour Guru Jee was awaiting reply to the letter which was sent to Aurangzeb in Dakhan (the South), and, which was getting quite late. On *Poh 5 Samvat* 1762 (4<sup>th</sup> December 1705 CE os) Qazi (the Muslim Court Priest) brought the message in the Fort Anandgarh. The message was attached upon a

volume of the Holi Quran. It was mentioned there, "Peer Jee, You abandon the village of Makhawal and come to the village Kangar. Our meeting will be held there." Satguru Jee displayed the letter to Bhai Daya Singh and other leading Sikhs and asked their opinion. Next day, the 6<sup>th</sup> of *Poh* (5<sup>th</sup> December 1705 CE os), in the afternoon an informer brought the news that the army summoned by Raja Ajmer Chand from Sirhind was on its way and they had already arrived at Ropar. The remaining Singhs from all the other forts had by now gathered at the fort of Anandpur. After consulting them all, Satguru Jee decided to abandon the Fort at midnight. When two watches were left, Guru Jee, taking Bhai Uday Singh and other prominent Singhs, came to Gurdwara Sis Ganj. After presenting supplication here and complementing, Bhai Gurbakhsh Dass Uddasi, left Sis Ganj and came back to fort Anandgarh. Then he sent Mata Gujri with two young sons alongwith a male and a female servant towards Kiratpur. Next he called and gave Aurangzeb's letter to Mohkam Singh for safekeeping. A number of people followed Mata Gujri Jee. After that, when the night had gone one and a half watch, Guru Jee, taking Bhai Uday Singh and other Singhs, came out and followed the people coming from Anandgarh. After passing Kiratpur, just after Nirmohgarh, they stopped on the Royal Hillock. The Hill Rajas took this as an suitable moment and raided from back with arrows and gunshots. Guru Jee looked towards Uday Singh, and, with fifty Sikhs, assigned him the place at the Royal Hillock and said, "Sahibzada Ajeet Singh is coming with Bhai Buddha Singh and others. Tell him, that this was not his place, he has to come in front to achieve martyrdom. You are to stay here till the end. The Guru will always remain at your side." After pronouncing as such, alongwith the people Guru Ji marched forward and met the others on the bank of Rivulet of Sirsa.

Uday Singh, alongwith fifty Singhs, had a tough fight with the army of Hill Rajas, who were following them. Till daybreak, Singhs kept on accepting martyrdom. Raja Ajmer Chand went forward, got the head of Bhai Uday Singh severed and despatched it to Sirhind with a message that they had killed

the Guru. The Hill Rajas returned to their home, beating the drums of victory. The Turk Army returned to the Hillock and Ropar. On the other side, Guru Jee enabled Mata Gujri and two young princes to cross Sirsa Rivulet and go with a male and female servants. The people coming behind crossed over too. Guru Jee assigned one hundred troops to Bhai Jeewan Singh Rangreta to cross over. Then Bhai Bachiter Singh was addressed, "You move towards the direction of Ropar." After designating one hundred Singhs under his command, Guru Jee patted his back saying, "You have to check the Mughal troops coming from the front, so that the people going after crossing Sirsa do not suffer." After about a quarter watch of the night was left, taking along Bakhshash Singh, Gurbakhshish Singh, *et al.*, the leading Sikhs, Guru Jee came to the Haveli of Chaudhry Nihang Khan in the village of Kotla. The Pathan (Nihang Khan) received Guru Jee auspiciously by touching his feet and, alongwith his family, welcomed Guru Jee. Then he treated the injured Sikhs. He arranged the Satguru's stay in a privileged place. Nihang Khan inquired about the happenings since abandoning the Fort Anandgarh.(78)

### **79. Here goes the tale of Bachiter Singh and the battle of Chamkaur**

After Guru Jee had left Sirsa Rivulet and reached Kotla Nihang Khan, the fierce fighting took place at the basin of the Rivulet Sirsa. The arrows shot by Jeewan Singh, created havoc. All the Singhs fought face-to-face combating the Turkish (Mughal) Troops and no stones were left unturned. At least once, they checked the huge troops rapidly marching onward. A bullet hit the forehead of Bhai Jeewan Singh and, after, raising the ovation of Sat Siri Akal, he breathed his last. By the day-end all the Singhs had achieved martyrdom. After crossing the rivulet of Sirsa, the Mughal Army travelled towards Ropar. Bhai Bachiter Singh also came to the other side of the Rivulet of Sirsa. He was entangled in fighting with the Mughal Troops at the fields of Malikpur Ranghran. All his companions, one by one,



sacrificed their lives. Severely injured, he fell flat on the ground. And, from the rear, Sahibzada Ajeet Singh, Madan Singh and other Singhs arrived. They picked up Bachiter Singh and brought him to Kotla Nihang Khan where he paid obeisance at Guru Jee's feet.

The Guru gave kind looks to Bachiter Singh and laid him on the bed in his secluded chamber. After spending whole day at the house of the Pathan, at night, Guru Jee got ready to leave. Apart from a few injuries, Bachiter Singh had a big wound too and, therefore, he was left behind at the house of Pathan. Guru Jee took with him both the elder Sahibzadas and, also, the youngest (an adopted carpenter's son) Sahibzada Zorawar Singh was taken too. Apart from these three, taking Mohkam Singh *et al.*, a few Sikhs travelled towards Lakhmipur. Alam Khan, the son of Nihang Khan accompanied to lead them on the correct way. They all headed towards Boor Majra and just before the day broke, they arrived at the town of Chamkaur. Bhai Mohkam Singh was sent forward and the owner of the Fortress, Chaudhry Budhi Chand Raut was called. Travelling from the Fortress, he came to Guru Jee and requested, "Maharaj! please come to my house alongwith the Sikhs." Guru Jee, then, went and took residence at his Haveli. Bhai Budhi Chand served Guru Jee whole-heartedly and treated the injured Sikhs. Through Chaudhry Bushi Chand, Guru Jee summoned Kumu, the water-carrier and asked, "Bhai, Mata Gujri Jee alongwith two young Sahibzadas had come to your house, where are they?"

With the folded hands he said, "*Ghareeb Niwaz*, this morning they left for the village of Chaunta. There were two of Maharaj's Massand-agents from Saheri village with them. Here, an enemy collaborator went and informed the police-post at Ropar that a few Sikhs have come and are staying in the *baveli* of Budhi Chand. After getting the information, Nahar Khan Maleria, taking the Turk Troops with him, came and surrounded the town of Chamkaur." After locking the place properly, Guru Jee got ready for the fight. On all the four sides of the fortress, alongwith the walls, four persons were assigned at each side. Bhai Madan Singh and Kahna Singh were posted

at the gate. Bhai Dharam Singh and Alam Singh were asked to keep watch on all four directions. He kept Sahibzadas and Bhai Daya Singh, Mohkam Singh, Sahib Singh and Himmat Singh to accompany him. The Turk Army, coming from outside, immediately launched the raid. On the command of the Guru, the Sikhs, from inside the Fortress, showered arrows with such intensity that the raiding army faced frenzy. Guru Jee himself shot arrows like black cloud and the one who was hit, had no time to ask for water even.(79)

### **80. Here goes the tale of endowing the Crest to Sant Singh**

Nahar Khan Maleria was an adept commander. He was the one among many. Holding the bow he came forward swiftly. On his sight, Guru Jee shot such an arrow that he fell flat on the ground there and then. The Turk army was disarrayed. Looking at the retreating troops, a Pathan came towards the door. In a fury he attacked many times. At the end, after killing both the Sikhs at the gate he got himself murdered. On the death of Bhai Madan Singh and Katha Singh, Satguru Jee assigned Bhai Sher Singh and Bhai Nahar Singh at the door. By sunset both the Sahibzadas, Bhai Nanhu Singh, Kirpa Singh and other thirty-eight Sikhs had achieved martyrdom by coming out of the fortress (and giving tough fight). Only Bhai Sant Singh and Bhai Sangat Singh and adopted Sahibzada Zorawar Singh were left behind. Guru Jee looked towards Zorawar Singh. He took out his sword, and after seeking due permission, jumped outside the fortress. It was dark and, fighting and fighting hard, he went towards Boor Majra. When a watch of the night had gone by, Zorawar Singh reached the house of Bhai Bagga Singh Takhan (carpenter). Next day, during the night, Bhai Bagga Singh and Gursa Singh Gahunian, putting him in a bullock-cart took him to the house of Mai Poopan in village Dadheri and then came back.

After Prince Zorawar Singh had left, Bhai Sant Singh went alongwith Sangat Singh with Guru Jee's crest tucked on his head

(turban). His face resembled Satguru Jee. Guru Jee expounded, "Bhai Sikho, Maha Kal, Almighty the Great, always remains at your protection. My blessings are upon you. We have to go to Malwa to perform some other tasks." Then he got ready to come out of the fortress and waited for the arrival of Ghani Khan and Nabi Khan. Whereas Ghani Khan and Nabi Khan were the devotees of the Guru, they were the prominent commanders in the Mughal Army. Both the brothers were the children of Bibi Umri, an aunt of Chaudhry Nihang Khan of Kotla. They were the residents of Machhiwara. Their abode was towards the west of the fortress. The Guru was to go from this side after abandoning the fortress, towards Machhiwara. They were waiting for him. Ghani Khan came forward and, through the peephole, he called, "Guru Jee, we have arrived," and then gave new blue attire to the Guru. After putting on that and disguising as a commander, Guru Jee got ready.

Through one peephole, holding a spear Guru Jee came out of the fortress. Ghani Khan and Nabi Khan bent down their heads to pay obeisance. Both the brothers, taking Guru Jee with them, took the way from Chamkaur to Machiwar. Just before the day break, travelling steadily, they reached the village of Machhiwara. Ghani Khan made the arrangement for Guru Jee's stay at Punjabi Khatri's elder brother Gulabe masand's garden. Nabi Khan stayed there along with Guru Jee. He, himself, (Ghani Khan) went and called the son of a Sikh, Jeewan Singh. Guru Jee, then, moved to his *chubara* (the pent-house). Back at the fortress, on the same day, 9<sup>th</sup> of *Poh* (8<sup>th</sup> December 1705 CE os), after the sun had set, both, Sant Singh and Sangat Singh, emerged out of the fortress and achieved martyrdom. Maleria (the Mughal Official) cut off the Sant Singh's head and despatched it to Sirhind and wrote that the Guru of the Sikhs had been killed. Satguru Jee had said goodbye on Thursday, the 7<sup>th</sup> *Poh* (6<sup>th</sup> December 1705 CE os) a day before the battle of Chamkaur. After he had left, some man with enmity in his heart reported to the Mughal Authority that some Singhs were staying at the *baveli* of Nihang Khan. The in-charge of the post, Sardar Jaffar Ali Khan on hearing the news, was enraged. He came and laid a siege around the Fortress.(80)

### **81. Here goes the tale of Bhai Bachiter Singh's departure to the Celestial Abode at Kotla Nihang Khan**

When Chaudhry Jaffar Ali Khan entered the *baveli*, he could not find any Sikh in the Fortress. Only one room was left where Bhai Bachiter Singh was lying on his deathbed and Pathan's daughter Mumtaz was treating him. On enquiry the in-charge of the post told, "In there, there is my daughter and my son-in-law. If you wish I can open and show you." The in-charge said, "Please forgive me. The spy had given me incorrect information. I am going to return to my post." He, then, alongwith the accompanying soldiers, went away from the fortress. Bibi Mumtaz, although tender in age, was a determined girl. Hearing such pronouncement from her father, she put her head on the feet of Bachiter Singh. She felt a tingle in her heart and said; "Now he, who is lying on the death bed is my husband. I will never get married at Bassi Pathana." Her mother, Jaina heard this and said, "My daughter, why are you saying this? What would your father think when he hears this?" In reply Mumtaz said, "My father has bequeathed me to him. Now he only is my husband." Bachiter Singh was counting his breaths and, next day, on Saturday, *Poh* 9 (8<sup>th</sup> December 1705 CE os) after one and half watch of the night had gone, he breathed his last.

Chaudhry Nihang Khan called Bhai Gursa Singh Gahunian and Bagga Singh carpenter and cremated him before the daybreak. On the same day Guru Jee, alongwith Ghani Khan, had reached at the penthouse of Bhai Jeewan Singh in Machhiwara. With the permission of Guru Jee, both, Ghani Khan and Nabi Khan, returned to Ropar. Guru Jee spent whole day at the penthouse of Bhai Jeewan Singh. When the darkness fell, Bhai Daya Singh, Dharam Singh, Mann Singh and Ram Singh had come from Nirban and had the *Darshan* of Guru Jee. They were perturbed to hear what had happened at Shahi Tibi and the Rivulet of Sirsa. Guru Jee pacified them, "Bhai Sikho, the destiny is writ. All is happening through the Will of Mahan Kaal, the Almighty. After them, next day, Qazi Chiragh Shah Ajneria, Inayat

Ali Noorpuria, Qazi Pir Mohammed of Saloh, Subegh Shah Halvaria, came. Alongwith them, the fifth one Hassan Ali Mathu Machiwara arrived and had the *Darshan* of Guru Sahib. All these five, after paying their obeisance, asked, “Maharaj ! how splendid was Anandpur when we saw it and what are we seeing today ? But the Guru pacified them.(81)

## **82. Here goes the tale of proceeding ahead from Machhiwara alongwith the (Muslim) Pir and the Disciple**

In the same village, there used to live a Brahmin-woman and a Khatri-lady. They used to weave cloth with their own hands and take that to Anandpur every year. Satguru Jee sent Bhai Jeewan Singh and called them in his presence. Both the women placed five rupees each on the cloth, presented the same and paid their obeisance by bowing their heads. Guru Jee asked the tailor to get one piece dyed into blue colour, and tailored it into a *patka* (head-gear), one *chola* (loose-shirt) and a *chadar* (the sheet), wearing which one deems like a commander. After spending the night there, next day, on Tuesday *Poh* 12 (11<sup>th</sup> December 1705 CE os), masquerading as Pir Uch Sharif (Pious ) and pronouncing ‘Sri Vaheguru’ took position on the couch-bed. Before the daybreak, early in the morning, acquiescing in the situation, Bhai Daya Singh and other four Sikhs bade goodbye. Guru Jee told them, “You as well, in this guise, go ahead and reach at the house of Bhai Kirpal Dass in the town of Heran. We will just follow you.” Then he addressed Qazi Chiragh Shah, “Get our couch-bed lifted from here and take it towards the village of Ajner. Qazi Chiragh Shah, holding a whisk of peacock-feathers, followed the couch. The Satguru alongwith all the five of them, just before the daybreak departed from Machhiwara.

On their way, endowing *Darshan* to the people, passing through the villages of Kirri Pathana, Ghunghrali, Manupur, etc. arrived outside the town of Ajner and encamped at the mausoleum of Hajee Chiragh Shah. All the men and women

hearing the arrival of Uch Kaa Pir, thronged to have *Darshan*. Desa Singh Cheepa (a calico-printer), who was deemed to be the *Masand* (agent), came along with his family. Hajee Chiragh Shah had made him to understand the situation and asked him to come back after *Darshan* without involving in any conversation. After staying one day at Ajner, next day, on Thursday *Poh* 14 (13<sup>th</sup> December 1705 CE os) departed from the town. On the way passing through Malikpur, Lallan, and Katana, etc., entered the town of Rampur. There, to meet, one spy Karam Bakhsh came from the post at the crossroads. He was the disciple of Hajee Chiragh Shah. Acquiescing to the advice of Hajee Chiragh Shah, he brought Satguru Jee from Rampur to the village of Doraha. The in-charge of the post put up Pir Jee in a tent. Peer Jee welcomed him raising the right arm in which a rosary was held.

The in-charge of the post asked Hajee jee, "Why does not Pir Jee speak?" He replied, "He does not indulge in conversation with anybody." Later, when the food was ready, the in-charge of the Post ate alongwith five of them. Early next morning Hajee Chiragh Shah took leave of the in-charge. At Doraha, the couch was laid under a tree outside the village of Kanech, People of this place had accepted to be the disciple of Hajee Chiragh Shah. Satguru Jee sent and called Chaudhry Fateh Chand. He paid obeisance to Pir Jee and, then, Hajee Jee told Chaudhry, "Your colt is required for Pir Jee." Chaudhry recognised Guru Jee and told that his colt had gone out and was not at home." Guru Jee smiled and said, "Chaudhry, perceive the deeds of God, Almighty. His ways, only He knows." After due salutation, when Chaudhry reached home, he found his colt lying dead; he was told that it was bitten by a snake. After learning about this misfortune, he repented a lot, he came back, begged for pardon from Pir Jee. Among the audience there was one Mirzada, a bard, named Khuda Bakhsh. With folded hands he said, "Shah Jee, my horse is available for Pir Jee."

Listening to him, Guru Jee smiled and expounded, "Bhai Mirzada, your plea has been accepted in the Celestial Court;

only you will mount this colt.” Sitting near by Hajee Chiragh Shah was asked to pay him five coins. Guru Jee said, “Mirzada, take these five coins to your house and, through God’s endowment, you will never face adversity. You will progress overwhelmingly day and night.”(82)

### **83. Here goes the tale of going to Alamgir and Hayhar**

Guru Jee looked towards Chiragh Shah and expounded, “Now, get ready to proceed further.” Qazi Pir Mohammed *et al.*, all the four disciples, picked up the bedstead. Starting from Kanech during the first watch of the day, they encamped outside the village of Alamgir. All the men and the women of Alamgir swarmed to have *Darshan* but one, named Keerat Singh, did not turn up. He had been told by Bhai Daya Singh *et al.*, that Guru Jee was following them within a day or two and when he himself would call you only then you might go. Daya Singh *et al.*, the four Sikhs in disguise had spent their night at the house of Bhai Keerat Singh and early in the morning had departed. Thereafter Guru Jee arrived at Alamgir. Through one of his own disciples, he called Keerat Singh. He, alongwith his family, taking milk etc. with him, came over and had Guru Jee’s *Darshan*. After pacifying them, Guru Jee got ready to move further, and, early next morning, departed from Alamgir.

From here, travelling steadily, by the sunset, they arrived at the town of Mohi. After spending a night there, next morning on Sunday *Poh* 17 (16<sup>th</sup> Dec 1705 CE os), they travelled towards the town of Hayhar. Qazi Pir Mohammed *et al.*, all the four-disciples, had carried the bedstead on their shoulders and Hajee Chiragh Shah was following while waving the whisk. Endowing *Darshan* to the people on the way, they travelled steadily and arrived at the place of his devotee, Kirpal Das, in the village of Hayhar. Satguru Jee encamped outside the village. Hearing the news of the arrival of Pir Jee, all the Hindus and Muslims came out for *Darshan*. Mahant Kirpal Das accompanied by Bhai Daya Singh and *et al.* Sikhs came to pay their respects. He paid his obeisance and took his seat nearby. He had seen everything at Paonta and Anandpur and felt aggrieved over the current

scene. Mahant Jee's eyes were filled with tears. Bhai Daya Singh had narrated to him all the happenings. He spoke, "Oh, you the saviour of the world, what type of wonders you are displaying here?" Guru Jee, after hearing him, pacified him, "Sant Jee! these all are the commands of the Supreme Maharaj." The sun was setting. Mahant Ji requested, "Maharaj, please come and, with your presence, honour my house." Guru Jee looked towards Hajee Chiragh Shah and, thereafter, they went along with the Mahant to his place.

Mahant Kirpal Das arranged the stay of Guru Jee in a solitary room. Next day, on Monday *Poh* 18 (17<sup>th</sup> December, 1705 CE os), they got ready to move on. On the command of Guru Jee, Hajee Chiragh Shah called the five-leading personalities of the town and told them that they would pick up and take Guru Jee's bedstead upto the next destination. He asked them to be prepared. That is the way Guru Jee started from Hayhar town. Mahant Kirpal Das walking in front of the bedstead, lead the way. He accompanied Guru Jee for a mile and a quarter. Then, Guru Jee bid him good-bye and Mahant Jee arrived back at his seminary. Guru Jee encamped under a tree, at the place where the cowherds were grazing the cattle. Guru Jee asked Hajee Chiragh Shah to call a cowherd. One of them came and paid obeisance to Pir Jee and said, "My Master! what command you have for me? Please do tell me." Adjudging his humility, Satguru Jee said, "My son, we want to have some milk of your buffalo; give us some to drink." He humbly requested, "Pir Jee, no buffalo of mine gives milk and ones who give a little, I have no utensil to collect." Guru Jee asked Hajee Chiragh Shah, "Give him my jug." On getting the command, Hajee Jee handed over the jug to the cowherd. There were one hundred holes in this jug and the cowherd was surprised to see this. But when the milk was poured in it, no milk dripped out.(83)

#### **84. Here goes the tale of the arrival of Rai Kalha and Alam Khan from Raikot**

First Guru Jee drank some milk and then all the others. Guru Jee called him near and patted him saying, "My son, there



will remain no dearth of milk at your place.” Then he addressed Bhai Daya Singh, “Get ready, travelling from here we have to rest at Jatpura.” The cowherd openly narrated in the village of Raikot what had happened. Somebody went along and told the story to Rai Kalha, as well. Next day, early in the morning, Rai Kalha, alongwith his son-in-law, Alam Khan of Kotla Nihang, came and had Guru Jee’s *Darshan*. When Rai Kalha looked towards Guru Jee, the tears started to role down and his voice choked. After a few moments he spoke, “Guardian of world, what type of miracle is happening ? What my eyes had observed at Anandpur and what I am seeing at Kotla !” But Guru Jee responded, “Alam Khan, all these are the doings of the Creator. The destiny is writ and cannot be obliterated. Many a Messenger, Prophet and Avatar had appeared on the earth. All accepted the will of Almighty. We are, here, acquiescing to the same Godly Will.” In the meantime, Prohit Daya Singh, under disguise of a recluse, appeared. After paying his obeisance, he said, “Maharaj, the elder Mata Jee and the two young princes have attained martyrdom at Sirhind. By keeping them hungry and implementing retribution, he (Governor of Sirhind) buried them alive in the foundation-walls and killed them. I was conveyed this news by Bhai Duni Chand Takhan (the carpenter), which I have communicated to you.” who was sitting near, Rai Kalha looked towards Guru Jee and submitted, “Maharaj, the *Ghareeb Niwaz*, I will send my messenger to Sirhind who will come back with the details.” Declaring as such, Rai Kalha despatched Noor Mahi to Sirhind on a horseback. After travelling all the way, he went and stayed at the house of Diwan Todar Mal. After obtaining full details form Diwan Jee and, next day, on Wednesday *Poh* 20 (19<sup>th</sup> December, 1705 CE os), he came to Lama Jatpura. He arrived and said, “Pir Jee, Mata Jee and the two young princes, after spending a night at house of Karim Bakhash Maachi, before your departure, they, accompanying two of Masand Agents, came to their village. During the night time those Masands, stole away one bag containing the coins. On being questioned by Mata Ji, they called the official of Morinda and got them apprehended. The

Officials at Morinda shut Mata Jee in a cold tower and handed over both the princes to Diwan Sucha Nand. The princes were tortured for four days and, then, on the fifth day, Monday<sup>52</sup> *Pob* 13 (Wednesday, 12<sup>th</sup> December, 1705 CE os), on the order of the suba of Sirhind, they were buried alive in the foundation-wall. Diwan Todar Mall went and told all the events to Mata Jee and Mata Jee killed herself by licking the diamond.

“After this episode, Diwan Todar Mal Kapoor and his younger brother collected three dead-bodies and cremated them outside the town. On third day after the cremation, a person named Jodh Singh, collected the ashes of the three and took them to his village. Putting them in a jar, he buried them in the ground.” The Satguru, on hearing all that from Noore Mahi, started to uproot a tree with the edge of the knife. With folded hands, Rai Kalha asked, “Protector of the world, why are you doing this?” Then Guru Jee responded, “We are digging out the roots of the Mughal regime. Rai Jee, now, this rule of Turks will not last long. In due course their sovereignty will be destroyed, as there is no justice under this regime. The injustice is widespread.” Rai Kalha was frightened. Alam Khan, sitting beside, said, “What Pir Jee has said, it is true. It must happen like this and cannot be averted.” Guru Jee looked towards Alam Khan and asked, “What is Rai Jee saying?” Alam Khan replied, “Rai Jee is saying that he is Turk too. Would his rule be uprooted as well?” Satguru said, “Alam Khan, Rai Jee’s house is the devotee of the house of Guru Nanak Dev Jee. Even hot wind won’t touch him. We have begged for benevolence for his house from the Domain of *Mahan Kaal*, the God, Almighty.”(84)

### **85. Here goes the tale of the arrival at the Town of Dina and the writing of Zaffarnaama**

With humility, Rai Kalha spoke again, “Pir Jee, My descendants will be Turk, what will happen to them?” Hearing

52. The author forgot that a few lines earlier he had given Wednesday for *Pob* 20. Then, how can it be Monday on *Pob* 13. The correct date is Wednesday, *Pob* 13, (12<sup>th</sup> December 1705 CE os). Conversion is done on the basis of *Pob* 13, and weekday has been ignored.

this legitimate question from Rai Kalha, Guru Jee kept quiet for a few moments and, then, said, "Rai Jee, here is the sword out of my shoulder-belt and the jug, which have holes in it. You take them and, so long as they are kept with reverence, your authority will remain intact." Rai Kalha was very much satisfied and took leave and returned to his village, Raikote. Next day Guru Jee said good-bye to Jatpura, travelling steadily reached Takhtpura and encamped at the bank of a large waterhole. Next day, when one and quarter watch had gone past, Bhai Daya Singh Prohit brought Bhai Desa Singh and his younger brother, Bhai Hardit Singh, the Takhan (carpenter) Sikhs from the village of Dina. All the three Sikhs climbed down their bullock-chariot and, bowing their heads, paid obeisance to Guru Jee. At the sunset, Satguru Jee got ready to move further and, after saying good bye, sent back Hajee Chiragh Shah, *et al.*, all five of them.

Riding the bullock-chariot, alongwith Bhai Daya Singh and other Sikhs, they said good-bye to Takht Rampura. On the way, the people of the town of Madhe came to have *Darshan* of Pir Jee. Guru Jee blessed them all. There used to live one person named Umar Din, who used to practise in medicine. He undid the bandage on the finger and the left foot and put bandage again after applying ointment. The finger was hurt during the battle at Chamkaur and the foot was injured during walking through rough ground at Machiwara. Guru Jee rewarded him with two Mohars (gold coins), patted his back and got ready to continue the journey. After saying good-bye to Madhe-town, Satguru Jee, travelling steadily, reached the village of Bhadaur and encamped at the seminary of Bhai Charan Dass who was son of Diwan Sahib Singh Chhibber and, on the command of Guru Jee, had come to Bhadaur alongwith congregation of the village. The Sikhi was prevalent in Bhadaur since the time of 6th Guru Jee. The leading Sikh of the place, Bhai Asa Singh, with due respect, brought Guru Jee to the town. After staying that night at the town of Bhadaur, Guru Jee, on Thursday *Poh* 21 *Samvat* 1762 (20<sup>th</sup> December 1705 CE os) commenced onward march.

Leaving Bhadaur, Guru Jee arrived at Dina and stayed in

the penthouse of Bhai Desa Singh Takhan Sikh. The head of Dina Kangar, Rai Shamir Chand ruled over a very tiny state and that state was under the suzerainty of the landlords of Dhaliwal. This chieftain had two younger brothers, Chaudhry Lakhmi Chand and Takht Mal. The Sikhi was sponsored in this household, during the time of 6<sup>th</sup> Satguru Jee. When Guru Jee reached Dina Kangar, he was still in Islamic attire and the accompanying five were in the guise of the mendicants. Next day, in the penthouse of Desa Singh, Guru Jee started to write the reply to the Aurangzeb's letter, which had been received at Anandpur.

“(Almighty) is wondrous, everlasting and benevolent.  
“Endower of godly beneficence, emancipator and  
compassionate,  
“(He) bestows righteousness and provides guidance,  
“(He) is forgiver, provides livelihood, and fascinates the  
heart.” etc.

To start with, Satguru Jee narrated a few couplets in the praise of *Mahan Kaal*, the Almighty, like this, and then recounted his own story. On the compilation of this Zaffarnaama, the Letter of Epistle, told Bhai Daya Singh to go to Ahmed Nagar and hand it over to the Emperor. Another Sikh, Dharam Singh was asked to accompany him. Both the Sikhs, disguised as Ahdiyas (Mughal soldier) departed from the town of Dina towards the country in Dakhan.(85)

## **86. Here goes the tale of going ahead from Dina Kangar**

After the departure Bhai Daya Singh, and one other Sikh towards Dakhan, Bhai Desa Singh approached Guru Jee and requested, “Sache Patshah, it has come to be known from Chaudhry Shamir Chand that the Governor of the Province of Sirhind is proceeding towards Dina to apprehend you. But I leave it to your decision.” Chaudhry Shamir Chand also arrived and paid his obeisance. He conveyed in details the information about the arrival of Army of Sirhind. After discussing the matter with Mann Singh and *et al.*, Satguru Jee got ready to leave Dina

on Tuesday *Poh* 26 (25<sup>th</sup> December, 1705 CE os). On the other hand, Parm Singh and Dharam Singh, both takhan Sikhs, came and, placing five rupees on top, presented beautiful dresses. Both respectfully requested, "Maharaj! these clothes have been made by our mother with her own hands and the turban has been got dyed in blue colour through a dyer. Kindly wear this on your head and let us have pleasure of your bliss." Satguru Jee looked at these Sikhs, just smiled and touched the turban with his head and said, "Bhai Sikho, we will wear these clothes when we move further along." Thereafter they took leave of Bhai Daya Singh, *et al.*, Sikhs and travelled ahead.

On their way, passing through Rupala, etc. villages, they reached and encamped at the village Bhagta. Residents of this village, Gurdas of Bhai Behlo, alongwith his three sons, Bhai Sukha, Chander Bhan and Asa Ram, came and had Guru Jee's *Darshan*. Guru Jee sermonised them to earn their livelihood with the sweat of their brow, and, getting up at ambrosial hour, to observe godly name, benevolence and piety. After spending the night there, Guru Jee took leave of Bhai Gurdas and other Sikhs and prepared to leave for the onward journey. Passing through the towns of Bander, Bargarri, and Behbil, etc. they encamped at Saravi. The Sikh devotees swarmed this place. The residents of the village, took the visitors to their houses for boarding and lodging.(86)

### **87. Here goes the tale of Mailagar Singh and Ganga Singh**

Bhai Ganga Singh Cheepa (calico-printer), brought to his home a Sikh whose name was Mailagar Singh. His wife washed his feet with hot water. Then, after spreading a sheet on the bedstead, they invited him to sit there comfortably. After boiling the dried capers and making them soft, she garnished them in a plate. By spreading a mat, she asked him to sit in the kitchen and presented him the plate. After uttering the name of Sri Vaheguru, he started eating. Mailagar Singh was much pleased to see their devotion. After eating reverently, he gargled lightly. Bhai Ganga Singh and his wife, donating five paise (coins),

supplanted. Mailagar Singh took his plate, came and took his seat on the bedstead. Bhai Ganga Singh, taking the Sikh with him, arrived back at the encampment of Guru Jee and said goodbye. When all the Sikhs came back after having their meals at the houses of the inhabitants, the Satguru asked, "Bhai Sikho, Tell me how have you been served meals at the houses of the Sikhs?" Bhai Mann Singh and other Sikhs responded, "*Ghareeb Niwaz*, the Sikhs of the town are great devotees. They served us meals with great veneration." Somebody told that he had pancakes and some said that they had rice, flour and milk pudding. Another person informed that he had *rotis* saturated with butter-oil and some expressed that he was served the spinach and the *roti* made out of maize. Everybody narrated jovially but all the time Mailagar Singh kept quiet.

Guru Jee inquired of Mailagar Singh. In reply he said, "Singh served me such a food that I never had before and will never have in future." All the people of the town were surprised. He was a poor Sikh, what good food could he serve! Guru Jee sent Ram Singh to find out what sumptuous food had he served to Mailagar Singh. Ganga Singh narrated everything truthfully. Guru Jee was very much pleased and three times pronounced, "My Sikh, you had been blessed with the celestial spectacle." Satguru took leave of the congregation, spent the night there and next morning got ready to depart.(87)

### **88. Here goes the tale of going to Sodhi Kanwal Nain at Dhillmin (Dhilwin)**

In the late afternoon, starting from Sarawan, and blessing villages on the way, they reached village Kot Kapura. There, Bhai Kapoor Singh paid obeisance and presented a beautiful horse, a pair of shields and sword and five gold coins. While Satguru Jee was still busy in talking to Kapoor Singh, when the messenger Desa Singh sent by Lakhmi Chand arrived. With folded hands, he requested, "The Governor of Sirhind alongwith five thousand troops, travelling day and night, is proceeding to chase you."

Guru Jee looked towards Prohit Daya Singh and announced, "Be prepared. We will reach Dhilam town tonight

and will stay with Sodhi Kaul Jee.” There were ten Singhs, such as Bhai Mann Singh *et al.* Complying with Guru Jee’s command, all of them mounted their horses. After leaving Kot Kapura, before the sunset, they reached the house of Sodhi Kanwal Nain in the town of Dhilam. Sodhi Kanwal Nain was son of Sodhi Harjee, who was Guru Jee’s cousin. He welcomed Guru Jee with affection. He arranged Guru Jee’s stay in a secluded room and then asked about the welfare of everybody. He expressed, “Maharaj! what a calamity you have been facing! Mata Gujri Jee, four princes and Bhai Uday Singh, *et al.*, thousands of Sikh have been sacrificed. What kind of catastrophe has struck!” Satguru Jee looked towards Kaul Jee and expounded, “Such was the Will of the Creator, we just accept His resolve. Look, how many deities and incarnations had come and gone. They all accepted the Will of the Akal, the Almighty. When we abandoned Chamkaur and headed towards Machhiwara, acquiescing to the request of the disciples of Chiragh Shah *et al.* we adorned the garb of Uch ka Pir, otherwise there was no need of doing this.”

The night passed by in discussing the matters like this and, in the morning, they got ready to proceed further. The Satguru looked at Mann Singh and said, “Give me those garments which Bhai Parm Singh and Dharam Singh had brought for us in the village Dina.” Mann Singh obeyed the order and handed over the clothes to Satguru Jee, after taking them out of the saddlebag. Guru Jee took off the attire of Uch Shareef’s ka Pir, and pronouncing Sri Vaheguru, adorned his head with the turban. After changing the clothes, handed over the attire with reverence to Sodhi Kanwal Nain saying, “Keep them carefully, you will never be in dearth.”(88)

## **89. Here goes the tale of Hariya Sikh and Jograj Jat**

After pronouncing as such, in the morning just as the sun rose, Guru Jee took leave from Kamal Nain and on Wednesday<sup>53</sup>

53. Just as in the previous note the weekday is wrong. Correct is Friday, *Poh* 29 (28<sup>th</sup> December 1705 CE os). Conversion is done for *Poh* 29, ignoring weekday.

*Pob* 29 (Friday, 28<sup>th</sup> December, 1705 CE os), stood up on a raised-ground outside the town of Jaito. A rabbit sprung out of the hedges and tried to run away. Guru Jee said, “Bhai Sikho, it was a Masand—Agent in his life heretofore. Go, catch it and don’t let it go.” “Observe here, it is blind of one eye. In its previous life it had only one eye. He was Masand at the time of the 9<sup>th</sup> Guru Jee. He was addressed as one-eyed Massand. His name was Hariya. He had come from the side of the east.” Singhs caught it and saw that he was blind of one eye. Bhai Mann Singh asked, “Why was he embodied as a rabbit?”

Sikhs asked, “Maharaj! what crime had he committed to deserve this treatment? Kindly remove our doubt.” Guru Jee, then, replied, “Bhai Sikho, when our father, the 9<sup>th</sup> Satguru Jee, had moved from the town of Bakala to Chak Nanki, he came from the east for *Darshan*. One day when the rice pudding was ready, he was greedy. Before the supplication he took some in a bowl and started to eat stealthily. Bhai Chaupat Rai happened to see him and said, ‘Why are you eating quietly like a rabbit? This is not appropriate.’ He replied, ‘Sir I was misguided. Kindly forgive me.’ When Guru Jee learned about the incidence he pronounced, ‘A Sikh’s assertion never goes wasted. It must be fulfilled.’ Hariya requested for pardon for his felony. He stood up and, with folded hands, asked, ‘Sire, who will pardon me and when?’ Guru Jee said, ‘Brother Sikh, During the Tenth incarnation, you will be emancipated. You will be the embodiment of a rabbit at that time.’ Today, acquiescing to the command of the Satguru, we have emancipated him. After relinquishing the body of a rabbit, Hariya has departed on his celestial journey.” Guru Jee came down the hillock, reached at the bank of the tank and set the horse to drink water.

On an enquiry from the Sikhs, Satguru expounded, “During the Treta Yug (the second eon of Hindu Mythology) Bhagwan Ram spent some time here, and that is why we have come here.” Then Prohit Daya Singh was addressed, “Get ready to leave.” In the late afternoon Guru Jee arrived at the village of Suniar. Here Bhai Hamir Singh, the younger brother of Bhai



Kapur Singh of Kot Kapura, had reached. On arrival he presented to Satguru, the letter written by Bhai Kapur Singh. It was mentioned in that, "The Mughal army is following the Satguru briskly. The Mughal informers were spread over all the places, it is better, if you, kindly abandon this place and go to the territory of Rai Dalla. Our sister, Kapuro, has been married into the family of Rai Dalla; she has visited Anandpur many times for your *Darshan* alongwith our mother." Satguru replied, "Hamir Singh, whatever is happening is transpiring through the command of Akal Purkh. We depend exclusively on His support." After expounding as such, he gave a shield and spear to Hamir Singh and asked him to revere them with incense at both the times of the day and, thus, no evil would come to him. Before the sunset, after departing from here, Guru Jee arrived and set up at the residence of Bhai Ghuda Singh Varring. Early next morning, just before the sunrise, Guru Jee prepared to move further from the town of Romaine.

Outside the town, Jograj Varring, a Jat by caste, met Guru Jee. He was proceeding to take the animals out for grazing. He bowed and greeted saying 'Ram Ram' to Satguru. In response, Bhai Prohit Daya Singh said, "Chaudhry! the Turk's Army is chasing behind. If they ask you, whether Guru Jee had come this way, you tell them, you don't know." Three watches of the day had passed when the Turk Army arrived there. They met Jograj grazing the animals in the jungle. A leader from the army came forward and asked Jograj, "Chaudhry! tell us if the Guru of the Sikhs has passed through this way." "In the morning when I was coming out with my animal for grazing them, I saw them at that time." On further inquiry, he said, "They were about ten in number. They all were wearing blue clothes." The governor of Sirhind incited, "Come on my brave troops, the Guru is not far off. Go surround him and bring him to me, dead or alive. It is not the time to get slackened."(89)

## **90. Here goes the tale of meeting Majhail Sikhs with Guru**

Bhai Ghuda Singh narrated this account to Guru Jee one month after arrival at Talwandi Sabo Kee. In return, Guru Jee

responded, “Bhai Sikh, that Chaudhry could not keep this minor happening as secret and he started to bloat and wanted to spill it out. In future his descendants will be facing death through bloating.” After expounding as such, he started to check the armaments. There, in the town of Patti in Majha, father of Bhai Sultan Singh, Chaudhry, Des Raj Warraich had left for his heavenly abode. On his Seventeenth-day Service, people came for condolence from far and near. At this gathering some Sikhs narrated all what had happened at the town of Anandpur and told, “Guru Jee, after leaving Anandpur had come to the Malwa Country. His aged Mata Jee, four princes, Bhai Uday Singh and *et al.*, had been martyred. We the unfortunate Sikhs have been left behind. At that dreadful time, we could not reach Anandpur to accompany Guru Jee. Bhai Salo’s grandson, the leading person with the people of Majha ran away and came back here.” This ignominy was obliterated by the martyrdom of Bhai Anoop Singh and Bhai Saroop Singh by achieving martyrdom at the battle of Nirmohgarh.

“Now Satguru Jee is somewhere around the town of Dina. To pay condolences we should go to him. If he wants to come to the country of Majha, it becomes our duty to go and bring him here. From among us, Bhag Singh and *et al.*, the Jhabaliya Sikhs, gathered here on Seventeenth-day Service, they should, through their good offices, attain reconciliation. We must go to request Guru Jee without further delay.” At the end it was agreed, “We must go to the Guru Jee to express our condolences. The delay is quite inappropriate.” Bhai Bhag Singh Jhabaliya from the town of Patti, Bhai Sultan Singh *et al.*, forty Sikhs and forty-first, Mata Bhag Kaur, acquiescing to the sentiment of his son, accompanied Jatha, the group. These devoted Sikhs, after crossing the river Satiludhar at Beas, came and encamped at the town of Jeera. When they reached near Moga, they were told that Guru Jee, relinquishing the encampment at Dina Kangar, had gone to the country of Lakhi Jungle. This group, inquiring here and there, moving further on from the town of Ramayana, caught up near village Hoyee adjacent to Roopeyana. On their arrival Guru Jee said to Mann

Singh, "Dismount the horse and spread a sheet so that we can converse with the Sikhs who had arrived."

To begin with Bhag Singh and other Sikhs who had just arrived, presented their condolences and then said, "We, all the people of Majha, can get together and arrange an accord so that you can lead the rest of your life peacefully and we remain at your service." Guru Jee, then, responded, "Who are you to get the reconciliation? Where had your elderly gone during the time of the Fifth Guru Jee? Where were the Majhail Singhs during the time of 6th Guru Jee when the Emperor had interned him for many years in the Fort Gwalior? When 9th Guru Jee was taken to Delhi and martyred, none of you did utter even single word. Anandpur was under siege for many months but you never approached. Why have you come now? Aren't you feeling ashamed?" After listening to all this reprimand of Guru Jee, Bhag Singh Jhabaliya pleaded, "*Ghareeb Niwaz*, if you are feeling like that then we cannot adhere to your Sikhi. We will rather go back." Guru Jee again said, "Bhag Singh! we had not invited you. If you have come, you can give me in writing that the country of Majha is not retaining Sikhi." Guru Jee asked Mann Singh to take out paper, pen and ink from the saddlebag. Mann Singh acted accordingly.(90)

#### **91. Here goes the tale of the battle at the Khidrana Dhab (small lake)**

Guru Jee offered the paper, pen and ink to the Sikhs. First of all Bhag Singh Jhabaliya wrote down. On his instance, Dilbagh Singh, Gharbara Singh and Ganda Singh, all the four, holding pens signed. Rest of the thirty-five just hung their heads and did not initial. They all fell into deep thought what to do; if they sign, they commit a great sin and if they don't then what would be the reaction? An informer Sikh came and told, "Maharaj, Turk army is getting very close now. You must depart from here." The Satguru asked Mann Singh and other Sikhs, "Mount your horses and get ready to leave this place." After Satguru Jee had gone, Mata Bhag Kauran who was the older

sister of Bhag Singh and Dilbagh Singh, and was the wife of Nidhan Singh Warraich, looked inquisitively at everybody and said, "Previously we have already been blemished as Duni Chand and four or five Majhails had run away by crossing over the wall using a rope. Was that not enough? It has not been pardoned and now you have given in writing right in the presence of the Satguru. With what shameful faces will you go back to your homes?"

Mata Jee repeated again, "When you reach your homes, what will your wives say that you are the Sikhs who have come back after having Guru Jee's *Darshan*? People will pass curses upon you. Come, gird up your loins, Guru Jee is epitome of pardon. He will forgive you. Go, get ready." Standing up she waved her scarf and, then, Bhag Singh and all the forty Sikhs girded up their loins. They exclaimed with the invocation of *Sat Sri Akal*, mounted their horses and immediately got ready and, came to that side where the Satguru was in facing the enemy at Khidrana lake, started to wait on the east side, the side from which Turk Army was coming. At the other direction, Guru Jee took his position on a hillock on the bank of the lake. An informer from the side of Governor Sirhind came and started to watch Guru Jee from behind a bush. Guru Jee became aware of him and finished him with a shot of an arrow. In the meantime Suba Sirhind arrived in the vicinity of the lake. The Sikhs showered arrows with great intensity and the proceeding Turk army was forced to a halt.

None of the wicked ones dared to come forward. For two hours, arrows and the gunshots cascaded and made the atmosphere look like black clouds. When the supply of gunshots and the arrows dwindled, the Singhs shot out shouting ovals of *Sat Siri Akal*, brandishing the swords in their hands. From both the sides the steel struck steel savagely. The Sikhs' fighting was so brisk that they, the enemy cried yelling Allah. When Suba Sirhind observed, there were many Sikhs fighting at the front, he ordered his troops to retreat. The sun had set there and, here, the Satguru Jee taking Bhai Mann Singh along, came at the bank of Ishar Sar-tall, the tank. He commanded,

“Mann Singh go and fetch the body of Hoya Singh.” He was the first one to achieve martyrdom. The Satguru cleaned his face with his own scarf and said, “My Sikh is equivalent to a lakh and a quarter (125,000).” Similarly other Sikhs were carried and brought to the Guru. The Guru Jee honoured them with Sardaris, the honorific of commands of ten thousands, twenty thousands, fifty thousands, etc.(91)

## **92. Here goes the tale of tearing off the *Bedawa* (the letter of disowning)**

From among these forty Sikhs, three, Bhai Rai Singh, Sunder Singh and Mahan Singh, were about to breathe their last. Sri Satguru, at their last moments of life, cleaned their faces and put water through their lips. Apart from these three, the fourth one, Mata Bhag Kauran was injured too and was lying in the jungle under a wild-caper tree. A bullet had hit her in her left shoulder and, under the strain of pain she was reciting ‘Sri Vaheguru’. Mann Singh and other Sikhs brought her to Guru Jee. Guru Jee said, “My Daughter! what do you desire?” She responded, “Through your benevolence, I am fine, I have got just one wound, rest, all is fine.” Satguru Jee looked towards Rai Singh and all the three Sikhs and asked, “What do you aspire for? Out of them, Rai Singh spoke, “Sustainer of the Poor, if you have become compassionate to us, then, kindly tear off our *Bedawa* and endow us the bounties of Sikhi.” Guru Jee pronounced three times, “Grand is Sikhi, grand is Sikhi, grand is Sikhi,” took out the paper of *Bedawa* and tore it off into small pieces. Guru Jee stayed there during the early hours of the night and kept them involved in conversation. First Bhai Sunder Singh Jhabaliya’s and then the souls of other two relinquished the bodies. This incident occurred on Sunday *Poh* 30<sup>54</sup> (Friday, 29<sup>th</sup> *Poh* – 28<sup>th</sup> December, 1705 CE os). Guru Jee endowed them the honorific of *Chali Mukte*, the Forty Martyrs.

54. According to Punjab usage *Poh* in this year had only 29<sup>th</sup> days, and not 30 as given in the text. We have converted the date using 29<sup>th</sup> *Poh*, the last date of the month.

The Guru gave the name of Ishar Sar, the Mukatsar to this small lake. The night of 30<sup>th</sup> *Poh* (29<sup>th</sup> *Poh* - 28<sup>th</sup> December) passed and the auspicious sun rose. In the early morning the recitation of Asa Dee Vaar was completed. Guru Jee had sent Bhai Dan Singh to Khidrana to fetch some flour, *ghee* (butter-oil), and sugar. Then (he) got the *persad* prepared. The martyred Sikhs were given the last rites and their bodies were placed on the heaps of the splinters of wood. Guru Jee himself recited the *Paath* of Sohila (the eve-prayer), then he stood up and presented supplication. The Sikhs proclaimed the invocations of *Sat Sri Akal*. By reciting the name of the Almighty, Guru Jee, himself, ignited the wood. Thereafter, the *persad* was distributed. Nearby the place of cremation, under the shades of the trees, Bhai Mann Singh and others arranged a congregation. Guru Jee, then, addressed, "Bhai Sikho, these forty have laid down their lives for the sake of righteousness. They have been assigned a much higher place in the heaven. Today, it is the first day of the month of *Magh* (29<sup>th</sup> December 1705 CE os), any Sikh, male or female, who takes a dip in this tank on this day of *Magh*, shall be endowed with the blessing of sixty-eight pilgrim places." Discussing like this, the Satguru Jee passed the whole day. At the time of night, all the Singhs sat around the funeral pyres.

Early in the morning, after the *Keertan* of Asa Dee Vaar, with the command of Guru Jee, Bhai Daya Singh and others poured earth over the pyres. Then order was passed to get ready to move on. After decreeing, "You are not to remove the earth from the top of the pyres. Rather you put more dust and create platform. For such action you will be blessed. In due time, one of my Sikhs will come, who will erect a monument in the memory of these Martyrs. From now onwards, all my Sikhs shall commemorate the name of these forty, in their supplications at both times of the day."(92)

### **93. Here goes the tale of emancipating Ghogarh**

In the late afternoon Satguru Jee journeyed out from the village of Khidrana and reached and encamped near a

waterhole outside the town of Roopana. Hearing the news of the arrival of Guru Jee, the devotees started to throng the place. Bhai Zora Singh, with great humility, requested, "Jee, Sacha Patshah, kindly come and stay in the village." Acquiescing to the affection and devotion of the Sikh, Guru Jee came and stayed in the centre of the village. Next, Guru Jee, alongwith Bhai Mann Singh and other Sikhs, came and stood at the bank of the waterhole. On the branch of a small tree, Satguru Jee saw a vulture sitting there. It was facing Satguru Jee and its head. On its sight, Guru Jee said, "You, Hari Chand, we have arrived," and then pulled an arrow on the bow and shot at it. It hit the vulture, which fell down instantly.

Standing nearby, Zora Singh requested, "*Ghareeb Niwaz*, what wrong deed had it done, because of which it had taken birth as a vulture? Kindly clear our doubts." The Satguru replied, "Bhai Sikho, he was the prominent Chaudhry, the headman of this town. Once a poor Sikh called Sant Ram came to this village. In the month of *Assu* he arranged a *Shradh* (feast commemorating an elderly dead). His unmarried daughter had come to fetch water from the well. The headman of the village saw her. He sent his messenger in the house of Sant Ram asking him to hand over his daughter to him and in lieu of that he would give him whatever he demanded. On hearing this from the messenger, Sant Ram's pride was trodden. He prayed, 'Oh, my Vaheguru, kindly help me at this juncture.' His daughter, Sumitra, told the messenger, 'You go and tell the headman that the daughter of the Sikh would herself come to him at the night time.' After sending the message, the Sikh Bibi, through her friend arranged poison and, after uttering Sri Vaheguru five times, took the same. At the last moment these words came out of the mouth of Bibi, 'The headman of the village is universal and is for the benefit of every poor and rich in the town. This headman, with scavenging habits, is an ignominious man and his intentions are horrific. After his death he will achieve the hell.' Subsequent to pronouncing as such she breathed her last."

Guru Jee said, "Zora Singh! after dying, the headman of this village, went through many births as scavenger. We have just emancipated him today." Zora Singh asked, "Why have you granted emancipation to such a devilish person? He should be punished for his misdeeds." Satguru Jee said, "Bhai Sikho, on hearing the news of the death of Bibi Sumitra, he was very much stricken with fear. He appeared in the Sikh congregation and begged for pardon. This is the reason, Zora Singh! why we have released him." After propounding as such, Guru Jee took leave of the inhabitants of Roopana.(93)

#### **94. Here goes the tale of exorcising the evil-spirits from the town of Bhunder**

Passing through many places on the way, Guru Jee encamped at the village of Bhunder. One house in the village was haunted by the evil-spirits. A number of times, exorcists were invited but the spirits would not relinquish. Hearing the news of the arrival of Guru Jee, the owner of this house went to the house of Bhai Auliya Singh and had the *Darshan* of Guru Jee. Bhai Auliya Singh was a man of benevolence. He requested Guru Jee, "*Ghareeb Niwaz*, there is inhabitation of evil-spirits in the house of this seeker of your *Darshan*. Kindly help him out." In reply Guru Jee said, "Auliya Singh, Bhagat Kabir has pronounced,

"The houses where there is neither service to the  
Seekers nor the remembrance of Almighty,

"Those houses are like cremation grounds; demons  
dwell within them,

"The household which never serves a saintly entity, nor  
recites the celestial name, that house ever gets  
haunted by living or dead evil-spirits."

Acquiescing to the request of Bhai Auliya Singh, Guru Jee, next day, went to the house of that devotee and had his meals. At the end, supplication was presented and a voice came from inside the house, "Maharaj! we are leaving. Through your benevolence, we have been emancipated as well." That



gentleman adopted Sikhi, as well, and a steel Karraa was put in his right arm.(94)

### **95. Here goes the tale of the emancipation of a snake**

Coming back to the encampment, Guru Jee commanded, "Get ready." On receiving the order, the Sikhs mounted their horses. Reminiscing and passing through many towns they reached and encamped at the bank of a waterhole outside the village of Gidderbaha. Hearing the news of the Guru Jee's arrival the congregations flocked to the place. Bhai Kirat Singh a resident of the village, stood before the Guru Jee and, with folded hands, requested, "Maharaj, kindly come to the village." The Satguru accepted his request and moved to his *haveli*. At the day break Guru Jee's Darbar commenced. Mata Bhag Koir, holding the spear came forward. On the instance of Guru Jee, Bhai Mann Singh said, "Kirat Singh, this Mata has come from waterhole of Khidrana. From among the Forties of Majha, she is the forty-first one.

"She, alongwith the Forty Singhs, went towards the side from where Turks army was coming and fought the battle with great bravery. She had fallen down after getting badly injured there. Her husband, Nidhan Singh and younger brother, Bhag Singh Jhabaliya, both were martyred in the battle with the Turks. Bhai Kirat Singh, after relinquishing all her love for family, has come to Guru Jee." Hearing all this, Bhai Kirat Singh bowed his head at the feet of Mata Bhag Kaur, and three times repeated, "Bravo the Sikhi of the Guru." In the late afternoon Guru Jee took leave of the congregation, mounted the blue-horse, and got ready to move forward. Starting from Gidderbaha, and, steadily passing through many places, reached the town-centre of the village of Kal-Jhirani. Next day they departed from this village, stopped at a small lake towards the west of this village. There was an acacia tree on top of which there was a nest in which there were a few fledglings of the crow. Guru Jee said, "Mann Singh climb up this acacia tree and the fledgling which is looking towards you, catch it and throw it down." He acted accordingly. Guru Jee pressed it with his right foot and crushed

it and despatched to the celestial domain. Bhai Prem Singh, standing nearby, asked, "Please eliminate my misgivings. Who was he and to which place did he belong?"

Guru Jee just smiled and expounded, "Bhai Sikha, he belonged to this village and was our kitchen-hand. His name was Chatar Dass. This Sikh possessed rash nature. He used to talk a lot and teased all the Sikhs. This had become his nature. One day a Sikh asked for a *chapatti*. As per his habit, he treated him sarcastically and said, "The *chapattis* are not ready yet. Sit down and wait, you will get the meal." The Sikh, very politely, said, "Dear brother cook, you are a server at the Guru Jee's place, why do you behave mockingly like a crow. You should be an example of humility. With this curse of the Sikh, Chatru was put into the life of a crow. Today we have arrived under this tree to emancipate him."

Under the same acacia tree there was a hole from which a snake emerged. Looking at it Guru Jee smiled and said, "Ishar Chand, you have come too?" The snake bowed his head three times towards the direction of Guru Jee and Guru Jee said, "Like Chatru, you will be emancipated too." The snake raised his head. Guru Jee shot an arrow and the snake breathed its last. The Sikhs asked and Guru Jee replied, "He was very prominent Masand, the agent too. He was very arrogant man. He neither respected the old nor the young. We have today liberated him as well." Guru Jee had sent for *persad* from the village and, then after due supplication got both the bodies buried under the tree.(95)

## **96. Here goes the tale of the village of Bug Sar Jassi**

Afterwards, after leaving Kal-Jhirani and passing through Farid Kote and other villages, Guru Jee arrived at Bindi. They set up their encampment on a hillock outside the village. In this place a Sikh Desa Singh Takhan used to live. He came for *Darshan* alongwith his wife. Guru Jee said, "Are you having a blissful life?" He had taken *Amrit* at Anandpur through the auspicious hands of Guru Jee. Following him, the inhabitants of the town came in crowds. Great jubilations were ensued in

the town. Some came with devotion and some seeking bliss. Guru Jee blessed everybody. Next day, on *Magh sudi* 1, Friday (4<sup>th</sup> January 1706 CE os), untold number of pots full of milk, were brought in. On Guru Jee's instance, the saucepans to cook rice-milk puddings were put on fire. The pudding laced with cream was distributed among the Sikhs and the mendicants. In the late afternoon, they got ready to depart from Bindi. Desa Singh came, presented five rupees placed on a piece of cloth and paid obeisance. Guru Jee asked him to sit nearby, patted on his back and said, "Remember Sri Vaheguru and all the time bear in mind the Guru. You will never face any dearth in life." In the fourth watch of the day, they started the journey from the village Bindi. Travelling steadily, they reached in the outskirts of the village Jassi and encamped at the bank of Savet-Sar-Tall. Hearing the news, the congregations swarmed to the place to have *Darshan*, and presented their offerings. From among the devotees, Bhai Mitt Singh stood up and, with folded hands, supplicated, "Maharaj, kindly come and stay at my mansion." Accepting the offer, Guru Jee set up his encampment in his *baveli*. He received the Guru with open arms and no stone was left unturned while serving the Guru. Next day Bhai Mann Singh and other five Sikhs of Guru Jee swam their horses in the tank and reached the other end. Except their turban, which retained the blue colour, all their clothes were turned into white. Guru Jee's horse, which was grey in colour, became white as well. Guru Jee expounded, "Bhai Sikho, we had achieved the blue colour for your headgear as the celestial attribution and that is why it has retained its hue. If you prevail to preserve its honour, you will be victorious in all the struggles. You will never face any shortage.

"Bhai Sikho ! this tank has its roots in Sat Jug, the first era of Hindu eon. Here, at its banks, Vasdev Jee had his ablution. During the Treta Jug, Sri Ram Chander Jee had stayed here. During his ablution, his yellow garments were turned white. Auspiciously he had named this as Savet Sar. But from today we name it as Bug Sar, because, while you all were watching, our clothes became Bug, the white. Today is the first of the

month, any Sikh or Sikhni who takes dip in holy tank, every first of the month, his or her mind and body would become pure.” Then Satguru Jee addressed Mann Singh, “Bring our dried clothes.” Obeying the order Bhai Mann Singh brought the clothes. Next day on *Magh Sudi* two, Bhai Lal Singh, a Makhanshahiya Banjara, the tradesman Sikh, was passing through with the loads of sugar bags. He came in the Darbar and stood before Guru Jee. He possessed thirty kilos of the balls of the raw-sugar. He took out tithe in the name of the First Guru and presented for the community kitchen. Guru Jee was much pleased, offered him seat next to him and asked about his welfare. On that day the balls of raw-sugar were distributed among the congregation. The Sikh devotees were pleased to observe such dedication.(96).

### **97. Here goes the tale of turning into green the pegs made out of Jand Tree**

Guru Jee, after having stayed for five days at the village of Jassi, next day, on Wednesday *Magh sudi* 6 (9<sup>th</sup> January 1706 CE os), reached village Pacca and encamped in a *baveli*. The carpenter of the village cut wood of a Jand tree, made a few pegs and tethered the horses to them. The people of the village served Guru Jee with great devotion. All the devotees expressed excitingly that Guru Jee was endowed with celestial power as he had displayed a phenomenon at the village of Jassi. One of the audience spoke, “If the episode of the village Jassi is true then he should show some miracle here too. If the pegs, with whom the horses are tethered, are rejuvenated and spring out green leaves, then we will be convinced.” The night passed, next morning five fresh green leaves were found springing up in one of the pegs. All the people of the village observed them. Seeing such phenomenon, Bhai Mann Singh went and said, “Maharaj! Sache Patshah, rest of the pegs are lying the same way but one of them, with which your horse is tied, has sprung up and produced green leaves.” Guru Jee smiled and said, “You ask that Sikh standing right in front of me. He will explain the

reason of springing up of five green leaves.” Hearing these remarks, the Sikh standing there, bowed his head on the feet of Guru Jee and begged for pardon.

Guru Jee looked at the congregation and expounded, “Bhai Sikho, the miracle which had happened at Jassi, was through the resolve of the Creator, we have not displayed any spectacle.” He further added, “In future, under no circumstances, you should ask your Guru or Pir to demonstrate any occult extravaganza. The miracle is the embodiment of calamity, and when the calamity springs, it is hard to decimate it. This peg, which has regained rejuvenation, it all has happened under some celestial compassion. This will remain as a witness of our visit to this place. Here, a memorable place will be erected and the Sikh congregation will be flocking to this place in great numbers to have the *Darshan*.”(97)

#### **98. Here goes the tale of travelling to Talwandi Saboki in the territory of Lakhi Jungle**

There, in Talwandi Saboki, Bibi Kapuro was anxiously waiting to have a glimpse of the Satguru Jee. A camel rider came in the village of Pacca with the message from Rai Dalla. He bowed at the feet of Satguru Jee and presented the letter sent by Rai Dalla. In reply Guru Jee wrote in the letter, “We are soon coming to Talwandi Saboki.” After staying two days at Pacca village, Guru Jee got ready to move on. Steadily, showering the celestial name they reached in the vicinity of Talwandi Saboki. On Thursday<sup>55</sup>, *Magh sudi* 14 (17<sup>th</sup> January 1706 CE os), (they) arrived at the residence of his devotee, Rai Dalla, endowed him with his *Darshan*, and, later, went and stood at the place, ManJee Sahib, of his father Guru Tegh Bahadur. He dismounted the horse and paid his obeisance at the revered seat.

55. The author has simply added 8 days to *Magh sudi* 8, the date given in the previous tale, to get *Magh sudi* 14. Also adding 8 days to Wednesday given earlier, he arrived at Thursday for *Magh sudi* 14. But there is a catch here. *Tithi* 8 and 9 occurred on the same day, therefore, *Sudi* 14 occurred on Wednesday, and *Puranmasi* on Thursday. We have done the conversion on the basis of ‘Thursday’ and not *sudi* 14’.

Bhai Mann Singh was summoned to come near and he was commanded “Bhai Sikha, Sacred *Amrit* is to be prepared, you go in the village and get the victuals.” Then Prohit Daya Singh was addressed, “We have decided not to proceed further for the time being. The earthen platform near Manjee Sahib should be set right, as we have decided to relax here. Over a month had gone by since Bhai Daya Singh and Dharam Singh left for Ahmednagar. We want to stay here and wait for their return.” On his command, a bedstead was laid there, Guru Jee undid his armaments and set down to relax and then expounded, “Bhai Sikho, this place is like Anandpuri Damdama the blissful resting place. From today we name this place as Damdama. With folded hands, Rai Dalla requested, “Maharaj! Your acts are wondrous, this place was to be blessed by you.” He further added, “Maharaj! all the Sikhs cannot be accommodated on this platform. Your stay inside the Fort and it will be appropriate.” Guru Jee answered, “Rai Dalla, our stay inside the Fort won’t be suitable as your family-quarters are there too. Moreover we have soon to leave. The Sikhs who cannot be accommodated on the platform, they can be provided tents adjoining the platform.” *Khulase* (informal) Sikhs started to share community kitchen twice daily in the Fort and *Bibeki* (the discerning) ones began to prepare their meals themselves.(98)

### **99. Here goes the tale of calling Mata Sunder Saroop and Mata Sahib Kaur back from Delhi**

One day, Rai Dalla, requested with folded hands, “Maharaj! my wife, Kapuro has asked many a time, that you come and, auspiciously, visit our palaces. Kindly come into the Fort today.” Acquiescing to his modesty, Guru Jee, alongwith the other Sikhs, came forward to visit the Fort. The ladies of Rai Dalla bowed their heads to pay obeisance. Guru Jee took his seat on a modish-bedstead. Guru Jee said to Rai, “Arrange the kitchen for *Khulase* Sikhs on one side and the kitchen for Babek Sikhs should be on the other side.” Rai consented to the

command. In both the kitchens, *tibawal* (sweet), *persad* and *tasmeyee* (rice-milk-pudding) were got prepared. Alongwith Guru Jee, all the Sikhs relished the meals. Bibi Kapuro with great humility, requested, "Maharaj! the elder Mata Jee, and the four Princes have departed for their heavenly journeys. Where are the other two mothers?" Satguru Jee looked towards Bibi Kapuro and said, "At the moment both are at Delhi." Then Bibi Kapuro said, "Maharaj! they should be asked to come here." Guru Jee said, "As you may desire." After talking to Rai Dalla, Bibi Kapuro decided to invite both the mothers, and, next day, Rai Dalla despatched two female-camels with riders to Delhi. Both reached the place where Mata Sunder Saroop and Mata Sahib Kouran were staying. Both the riders dismounted the camels, after due obeisance delivered the letter in the hands of Mata Sunder Saroop.

Both the mothers got ready to commence their journey towards Talwandi Saboki, taking Bhai Shihan Singh and the devotees of Delhi alongwith them. Travelling all the way they reached Saboki Talwandi. After paying due obeisance, both, Mata Sunder Saroop Kaur and Mata Sahib Kauran, took their seats near the Satguru. Mata Sunder Saroop Kaur, humbly asked, "Maharaj! Elder Mata Jee and four Princes are not in sight. Where are they?" The Satguru said, "Sundri, all five of them have attained martyrdom for the sake of righteousness. Everything has happened under the command of Akal Purkh, the God Almighty. We must acquiesce to what the destiny has ordained for us. All the incarnations and the sages have been bowing to the Celestial Writ, as it cannot be obliterated." One day Rai Dalla beseeched and invited Satguru alongwith the Sikhs to his household in the Fort. Meals for *Khulase* Sikhs and *Bibeki* Sikhs were prepared. The sweat-pancakes, milk-rice-pudding and sweet-flower-pudding were served to all of them. Happiness was prevailing all over in the atmosphere. At the time of departure, Rai Dalla presented a horse and the shawls with one hundred and one rupees on the top. The queens presented twenty-five rupees each with robes to both the Mata Jees and paid their obeisance.

After giving a send-off (from the Fort), Rai Dalla started to come daily for *Darshan*. Two and a quarter month had gone by since the arrival of the Satguru at Talwandi Saboki. Next year, at the time of the *Baisakhi Purb Samvat* 1763 (29<sup>th</sup> March 1706 CE os), the congregations swarmed to the place from all the four direction. Lakhi Jungle was spread over many miles on all sides. Saboki Talwandi was its capital. Rai Dalla was the supreme head of this state. This capital was directly under the Multan sovereignty and this Jungle was very much renowned in the country. The Sikhi has been prevalent in this household since the time of 6<sup>th</sup> Satguru Jee. Guru Har Rai Jee stayed here for eleven days. "My father, Guru Tegh Bahadur, after relinquishing the residence at village Bakala, came to Saboki Talwandi and remained there for one month." On the request of the people of the town, Guru Jee started to build a tank. Guru Jee, with his auspicious hands, broke the ground by scooping out the earth with the spade for five times and thereafter the Sikh congregation started to dig and shovel out and, then, propitiously, named the place as Gurusar (the tank of the Guru). The devotees completed this tank in eleven days. Guru Jee expounded, "Any Sikhs or Sikhnis, who would come and have ablution in this tank, all their desires will be fulfilled. Rai's household has been a devoted Sikh house since from the time of 6<sup>th</sup> Guru Jee, this household has never faced any dearth in the past and it will never encounter any in future."(99)

#### **100. Here goes the tale of the arrival of Bhai Mani Singh and other Sikhs at Saboki Talwandi**

Guru Jee expounded, "We have to stay with Rai Dalla for sometime to wait for Bhai Daya Singh and Dharam Singh, who have gone to the city of Ahmed Nagar in Dakhan." From this place Guru Jee issued edicts to the Sikh congregations, "Those who want to visit me, they should come to Saboki Talwandi which is located in the Jungle of Lakhi. We are going to spend some time here." The edicts were despatched in all the four directions and to Ramdaspur as well. From Ramdaspur, Bhai



Mani Singh alongwith the congregation arrived accompanied by Baba Budha Sahib's Gurbakhsh Singh (Sri Ram Koir), Desa Singh of Dina Kangar, who brought his younger brother, Bhai Hardit Singh. Nanoo Singh came from Delhi along with the people of Dilwali. They all came and had the *Darshan* of Guru Jee. Chaudhry Rama and Tiloka came from the village Phool, paid their obeisance, asked Guru Jee's welfare and said, "Maharaj, on the third day we took Chaudhry Budhi Chand, went and cremated the bodies of both the Princes and the martyred Sikhs." Guru Jee was very much pleased after listening to their brave and fearless action and said, "Bhai Sikho, may you remain contented in life and never face any adversity." Guru Jee looked towards Mann Singh and said, "Bhai Sikha ! today is the occasion of Vaisakhi, collect the artefacts and victuals for the preparation of *Amrit*. Those who want to partake the *Amrit* should come forward."

On receiving the command of Satguru, Sodhi Abhai Ram, Bhai Rama, Bhai Tiloka, Bhai Dana, *et al.*, hundreds of Sikhs stepped forward. Bhai Mann Singh, *et al.*, five Sikhs prepared the *Amrit* and let them savour and enunciated the *Rebat Maryada*, the Sikh Decorum. Similarly everyday the Sikhs and the Sikhnian, on the command of Guru Jee, at the Guru Darbar partook *Amrit*. and became disciples of the Guru. Just like Sri Anandpur the devotees commenced taking out carnivals. After adopting Sikhi, thousands of the Sikhs went back to there abodes. This way five months passed by in Saboki Talwandi. No news of Daya Singh and Dharam Singh was received. They had gone to the Dakhan taking Zaffarnaama with them. One day, on *Sawan sudi 3* (31<sup>st</sup> July 1706 CE os), Bhai Dharam Singh and Bhai Desa Singh, both the Singhs brought the letter from Daya Singh and delivered it into the hands of Satguru Jee at Saboki Talwandi. They requested, "Maharaj ! taking Jetha Singh alongwith us, we tried to contact Aurangzeb but could not succeed." Guru Jee wrote and gave five edicts to them and said, "Go, you will definitely be successful." Bhai Dharam Singh and Desa Singh, with the permission of Guru Jee, disguising themselves as Ahdiyas and mounting on the camels, commenced

their journey from Saboki Talwandi to go to Ahmad Nagar.

On the request of Sikh congregations, from Saboki Talwandi Guru Jee travelled to Chak-Bhai-Ka, Bhagoo, Bhucho, Bathinda etc., and endowed his *Darshan*. After every visit he used to come back to Saboki Talwandi. One day Guru Jee was very much compassionate towards Rai Dalla and said, "Till now you have not partook the *Amrit*. It is time for you that you alongwith whole family, should partake *Amrit* and attain the happy blessings of the Guru. "After listening to Guru Jee's command, Bhai Dalla stood up and, with folded hands, presented, "Maharaj! *Ghareeb Niwaz*, we savour the amount both the times, without any lapse. Everyday we take with reverence the *persad*, in which your *Kirpan* is stirred through. Maharaj, there is not much difference between the *Kirpan* and *Khanda*." Guru Jee just smiled, and said, "Bhai Dalla, you are very fortunate. The Sikhs and the Sikhnis who take food after stirring through *Kirpan*, they never face the shortage, rather they are blessed with plenty more. But any of the Sikhs who does not partake *Amrit*, I never bless him, neither here nor in the life hereafter." Rai Dalla was a very wise person. With folded hands he requested, "Sache Patshah! if we are yet not acceptable to the Guru, then kindly take immediate steps to make us ones by endowing us your benevolence." Next day, Rai Dalla, on the command of Guru Jee, laced with five Ks and a blue turban on the head, appeared in the congregation.(100)

### **101. Here goes the tale of Bhai Tiloka and the delivering of Zaffarnaama at Ahmad Nagar**

Guru Jee with his own auspicious hands served *Amrit* of Double-edged Sword and Steel Cauldron, enlightened him with the Sikh edicts and decorum and gave him the name of Rai Dalla Singh. Following Rai Dalla Singh, all people of Lakhi Jungle started partaking of *Amrit*. One day, in the afternoon, while Guru Jee was combing his hair, he looked towards Dalla Singh. Guru Jee was very much pleased with his attire, and he gave him his own little turban, the *Kirpan* in the shoulder belt

and the shield. He, then, propounded, "Bhai Sikha, your service has been acknowledged, you are the prominent leader of the Lakhi Jungle. Your authority will ever triumph." One day, Bhai Ram Singh and Bhai Tiloka Singh arrived at Guru Darbar with a cart, fully loaded with foodstuff. Guru Jee smiled and asked, "Bhai Sikho, Please tell me whether the victuals you have brought, you toiled to produce yourself or are these collected from the congregations?" With folded hands, Ram Singh said, "With your kindness, out of our own honest earnings, we are presenting ourselves with this as tithe. Members of the whole brotherhood are collecting their tithes and soon be here to the present in the Guru-Darbar." Guru Jee pronounced, "Bhai Sikho, you had performed service at Chamkaur and are still rendering it. We are very pleased with you. Ask whatever you want, we will get it bestowed upon you from the House of Guru Nanak."

Both the Sikhs, with folded hands, said, "Maharaj ! through your compassion, we are quite satiated, there is no dearth." Satguru Jee again asked, "Bhai Sikho, whatever desires are in your mind, do spell out. It is not good to get slackened." They responded, "Maharaj ! All our elders had been in services. After the battles, Seventh Guru Jee had introduced them to Koura and Jadman but the land where we are living still does not belong to us. It will be your kindness if you get us full rights on this." After listening to their request, Guru Jee remained quiet for about an hour and then said, "There is no dearth whatsoever in the house of Guru Nanak. The horses of your descendants will run up to the (Rivers) Ganga and Jamuna to drink water. Their sovereignty will prevail upto the foothills." Bhai Ram Singh and Tiloka Singh remained at Saboki Talwandi for seven days. They presented themselves and begged for permission to leave. After departing from there, both the brothers arrived at the town of Phool. On the other side, Bhai Desa Singh and Bhai Dharam Singh, both the Sikhs arrived at Ahmed Nagar. They handedover the letter of Guru Jee in the hands of Daya Singh. Bhai Daya Singh first touched it with his head to pay obeisance and then read out. It was written in there, "If you

abide by these five edicts mentioned herein by me, then you will get an access to the Emperor.”

After reading the letter, Bhai Daya Singh stood up and, facing towards Saboki Talwandi supplicated, “Maharaj, kindly help me to fulfil this task.” Thereafter, along with Bhai Daya Singh, Dharam Singh, Jetha Singh, Shiv Singh and Desa Singh proceeded according to Guru Jee’s instructions and met Emperor Aurangzeb. He narrated his story and placed Guru Jee’s letter in his hands. The Emperor heard this through his scribe with great concentration. After listening to Zafarnaama, the Emperor, in dismay, shook his head several times and said, “People at Delhi, all this time, had kept me in dark, otherwise such a godly person would have not been meted out such treatment.” The scribe said, “Guru Gobind Singh, the worshipper of Nanak, has asked for an interview with you. Kindly direct what reply should be given to him?” The Emperor said to the scribe, “I do want to meet such a pious person so that I can help him. But my health is not in good shape. It is not feasible to leave for Delhi at this time. With utmost care he should be invited to Ahmed Nagar. He should be sent a proclamation written on the Holi Quran, as desired by him, so that he can come and meet me at Ahmad Nagar.” The Emperor got the proclamation written on the Holi Quran and despatched his Royal Qazi, the priest, towards the direction of Delhi.(101)

### **102. Here goes the tale of the arrival of the Sikh Congregation to Talwandi Saboki**

Alongwith the Qazi, the Emperor sent two guards as the escorts, who accompanied Bhai Daya Singh and Dharam Singh from Ahmed Nagar. All the five of them, said good-bye to the Emperor and travelled towards the direction of Delhi. Thereafter, both Bhai Daya Singh and Dharam Singh, travelled towards the place of Guru Jee. There, Guru Jee was waiting for the return of Bhai Daya Singh and Dharam Singh, thinking, “Considerable time has lapsed, why have they not returned?” One day Sri Dasmesh Jee was imbued in deep meditation of

the Creator. Coming out of meditation, he said to Rai Dalla Singh sitting beside, "Celestial summons for Aurangzeb are arriving. Our meeting with him won't be possible. Nearly nine months have gone by, since we arrived in your town. Now we must move on. Bhai Daya Singh and Dharam Singh are returning after meeting the emperor. We have to meet them on their way." Bhai Dalla Singh said, "Maharaj ! stay here. They both will come and meet you at Saboki Talwandi." Guru Jee said, "Dalla Singh, you are the authority of this place. The *Maha Kal*, the Almighty, has some tasks from us and, in view of those, we must go."

Deciding as such he called Bhai Mann Singh and announced, "We have decided to go to Dakhan. You make the arrangements and issue edicts to the Sikh Congregations." On *Kartik vadi 11 Samvat 1763* (21<sup>st</sup> October 1706 CE os), Bhai Mani Singh wrote and issued the edicts. In the letters, which were released, Guru Jee mentioned :

"Express to my adorable friend, the state of the hermit\*,  
 "Without You, the living is like Quiltless sleep in winter  
 and subsisting among the snakes,  
 "The Earthen-pitcher is like a thorn, and the cup, like  
 a dagger,  
 "The Benefactor's bed of reeds is better than living in  
 a palace without the friend."

Hearing this sermon of Guru Jee, whole congregation was filled with the feeling of grief. They thought, "As Guru Jee is leaving Lakhi Jungle and going towards the Dakhan, that is why he is issuing such letters." Gharbari the manager of household, Dharam Singh Chhibber and Darbari Singh the manager of the court, with folded hands requested, "Our True Lord, The congregations from Majha, Malwa, Puthohar, all are coming here for your *Darshan*. Why, then, leave for Dakhan?" Guru Jee listened and then pacified all of them saying, "We have some urgent task to perform. We have to go." Then, Guru Jee dictated first letter to Baba Budha's Gurbakhsh Singh of the village of Ramdas. Thereafter wrote to Mani Singh at Sudhasar (Amritsar), then addressed (the entire) Sarbat Khalsa. Hearing the news of

Guru Jee's intention of leaving for Dakhan, the devotees thronged from all the four directions of Saboki Talwandi.

From Ramdas, Baba Budha's Gurbakhsh Singh came. Alongwith the congregation, Bhai Mani Singh arrived. *Sri Granth Sahib Jee* was brought by Bhai Bhupat Singh and Gulzar Singh. From Ajnala, Bhai Mehtab Singh Nijjar came. From Dhilma, Sodhi Kamal Nain arrived alongwith his son Abhai Singh. From Bhai Rupeke, arrived Bhai Dharam Singh, bringing along the congregation of Berars. From Bhai Chak, Bhai Ram Singh arrived, bringing alongwith him Bhai Diyal Singh. Taking the devotees, Bhai Bajar Singh came from Sodhra. From Phool, Ram Singh came and brought Bhai Trilok Singh. From the town of Bhucho, Bhai Gadariya came alongwith the congregation. From Ablu Mehma, came Dan Singh, bringing along his son Gurbakhsh Singh. From Bandi, Desa Singh came bringing alongwith him, his wife, Sabhrai. They all came, had Guru Jee's *Darshan* and presented their offerings. On their arrival Guru Jee expounded, as it is written :

“Perceiving the Master's call, they all abandoned  
tending the animals,  
“They mingled not with others, and exchanged no  
views,  
“Abandoned the separation, achieved the benefactor  
and, then, expressed gratitude.”

With the arrival of Sikh congregations from all four directions, great hustle and bustle was ensued in Saboki Talwandi.(102)

### **103. Here goes the tale of departure towards the direction of Dakhan, the South**

Three days before he left for Dakhan, Guru Jee addressed Bhai Mani Singh, “Bring *Sri Granth Jee*, we have to perform *Akband Paath* (the non-stop recitation).” Then Bhai Dalla Singh was spoken to, “Bhai Sikh, go get the victuals from your household.” Dalla Singh brought victuals for *Akband Paath*. Guru Jee asked Bhai Mani Singh to have the *Parkash* (open

state) of *Sri Granth Sahib* on a platform. This place was given the name of Damdama Sahib. This was the place where Guru Jee had dismounted and undid his armour on arrival in Saboki Talwandi. On his command, the Sikhs erected a canopy over *Sri Granth Jee*. The cook prepared the sacred-pudding and placed it on a stool adjacent to *Sri Granth Jee*. The congregation commenced singing the hymns and, after the distribution of the sacred-pudding, the Sikh sitting in attendance, recited the five stanzas of Anand Sahib and then the fortieth stanza. A Sikh led the audience with the supplication. Bhai Mani Singh began the non-stop recitation after reading the following Shabd, selected at random as an edict :

*Todi Mohalla 5*

O True Guru, I have come to Your Sanctuary  
Grant me the peace and glory of the Lord's Name, and  
remove my anxiety.1.

On the third day, on *Kartik sudi 5* (30<sup>th</sup> October 1706 CE os), a watch after sunrise, the priest reciting, completed the *Paath*. Singhs let out the ovations of *Sat Siri Akal* and the various types of sacred-puddings were distributed amongst in the congregation. A Sikh got up and asked the importance of having *Akhand Paath*. Guru Jee replied, "Bhai Sikho, you have asked a very important question. I will explain it to you. It is the period of the domination of *Kalu*, the Dark Age. In this life we should toil to get rid of any anomaly. Bhai Sikho, through the command of *Mahan Kaal*, the Almighty, we have led you to a successful way. A Sikh who will perform and get performed with a faithful desire, he will have the benefit of hundred and one Ashavmedh Yajnas." After pronouncing as such, he looked towards Bhai Mani Singh and propounded, "We have to depart from Saboki Talwandi, get ready." On *Kartik sudi 5* (30<sup>th</sup> October 1706 CE os), one and a half watch after sunrise, they arrived at the place of the Ninth Satguru, got the *persad* prepared and distributed among the congregations after presenting supplication. Thereafter, Bhai Bhupat Singh, Bhai Gulzar Singh *et al.*, five Sikhs departed for Sri Sudhasar

(Amritsar). Rai Dalla Singh was commanded, “You are the chief of the state and you must attend efficiently to the affairs of governing. Dalla Singh ! we are leaving behind Desa Singh to look after the place of the Ninth Guru Jee. You must take care of him.” Then he helped Mata Sunder Saroop Kaur and Mata Sahib Kauran to climb up a bullock-cart and sent younger brother of Bhai Dalla Singh, Bhai Malla Singh, and Gadariya Singh, the five Sikhs, on the horse-backs to accompany them. Also Five prominent Sikhs, Bhai Mani Singh, Sahib Gurbakhsh Singh of Baba Budha, *et al.* got ready to remain in the service of Satguru Jee.(103)

#### **104. Here goes the tale of the participation in the battle of Jajao**

Commencing journey from Saboki Talwandi, after a little distance, Guru Jee said good-bye to the Sikhs; Bhai Ram Singh, Trilok Singh and *et al.* Bhai Mann Singh, Ram Singh, the son of Bachiter Singh, Bawa Kahan Singh, and Binod Singh, *et al.* Some other Sikhs kept on following on their horses. Guru Jee was proceeding ahead of everybody. Guru Jee’s first stop was a outside of the village near the water-pool. Next day, passing through and staying at the villages of Kewal, Jharrod, Jhanda and Sarsa etc., they encamped at the village Nauhar. The inhabitants of that place welcomed them enthusiastically. In adversity Guru Jee pronounced, “Nauhar, the signet of the Guru, will be plundered by the Khalsa”, and, after verbalizing as such, Guru Jee just kept quiet. Next, preparations were made to proceed further. Along with Satguru Jee, the Khalsa mounted their horses. From Nauhar, travelling ahead, they encamped at Kalait. In this very town, on the first day of *Pob* (30<sup>th</sup> November 1706 CE os), Bhai Daya Singh and Dharam Singh, both paid obeisance to their beloved Guru. They informed that the Emperor Aurangzeb had sent a dispatch to Delhi written through a Qazi on the copy of the Holi Quran.

After listening Guru Jee just smiled and said, “Daya Singh, last moment of the Emperor has arrived. He won’t meet us,”



and after saying thus he moved on. They have just crossed the Aravli Mountain, when they received the news of the death of the Emperor. Guru Jee put up his encampment outside the town of Baghaur. Next day, seeing them staying in the gardens, a battle was ensued. Both the headmen of the town, Chaudhry Mahan Nand and Mokhra were killed at the hands of the Khalsa. The Khalsa was victorious as the men of the town leaders ran away. Bhai Dharam Singh was severely injured and he was treated with ointment etc. Due to the death of the Emperor, Guru Jee abandoned the idea of going to Ahmad Nagar. Bhai Mani Singh, Sahib Gurbakhsh Singh of Baba Budha, accompanied by three Sikhs, were sent back to Punjab. After their departure, Guru Jee got ready to go towards Shah Jahanpur. On the way he received the letter from the Emperor in which it was mentioned, “Maharaj! Kindly help me in the war.” The battle had been going on in the plains at the bank of Chambal River on *Assarh* 8 *Samvat* 1764 (7<sup>th</sup> June 1707 CE os).<sup>56</sup> It was mentioned, “This war is being fought with my brother, Tara Azam. Kindly join me and help me to fight the battles.” After receiving the letter, the Satguru despatched Bhai Daya Singh alongwith twenty-five other Singhs, and thereafter, in the afternoon joined the battle himself. Pitch battle developed between Bahadur Shah and Tara Azam. Tara Azam, and his son last their lives in the battle. Through the blessings of the Guru Jee, Bahadur Shah achieved the victory. After the success, Bahadur Shah reached back in Agra. Before he took the throne, he invited Satguru Jee and honoured him with respects. Instantly, at the coronation, he presented the royal garments, a gilded crest and one hundred and one rupees. Satguru Jee asked Daya Singh, “Have these and take them to the house.” On receiving the command, Daya Singh brought them in the house. Bahadur Shah had hardly taken the throne, when it was learned that his other brother Kam Bakhsh, had rebelled. Here, it was now over one year since Guru Jee had left Punjab. The congregations of Punjab were eagerly waiting, “When would

56. Vincent Smith's *Oxford History of India* gives 10<sup>th</sup> June 1707 CE os as the date of this battle.

Guru Jee be back in Punjab ?” All had their eyes set up towards the East.(104)

**105. Here goes the tale of proceeding to Dakhan (the South) and getting *Tankhab* (the religious punishment)**

Bahadur Shah requested, “*Ghareeb Niwaz*, there, my brother Kam Bakhsh has revolted and here in Punjab, the state of affairs is getting worst. I have just received the throne. What should I do ?” Satguru Jee said, “First you must terminate the Kam Bakhsh’s rebellion and then it will be appropriate to proceed to end the insurgency of the Hill Rajas.” Bahadur Shah was very much pleased to hear the advice of Guru Jee, and said, “Whatever you have recommended, is most befitting. But I won’t leave you here all alone. Kindly do accompany me.” Satguru Jee decided to accompany Bahadur Shah. To start with the Emperor proceeded towards the side of Rajputana. After annihilating the power struggle there, he advanced towards Dakhan. Here Guru Jee coming from Agra encamped at a tank at Itmadpur. At this place, the adopted son, Zorawar Singh, alongwith a few companion Sikhs, arrived and joined Guru Jee. On his arrival there were great jubilations. This Prince had come out with Satguru Jee after the battle of Chamkaur. In the battle at Chamkaur, two elder Princes and rest of the thirty-five Sikhs, before the sunset, had emerged out one by one and achieved the martyrdom. Only Bhai Sant Singh, Sangat Singh Bangeshri and the adopted son, Zorawar Singh were left. On the martyrdom of elder princes, the blood of this adopted son had boiled and felt his muscles flexing.

With folded hands, he had requested to the Father Satguru, “Guru Jee, let me go out of the fortress to participate in the battle.” Satguru Jee granted him permission. The sun had set. He emerged out of the gate of the fortress. The army had retreated a bit from the fortress. His turban and clothes being blue, no one recognised him whether he was a Muslim or a Sikh. Another reason of his escape was that he was tender in

age, and had no beard. Thirdly, all the Pathans, after meting out hostilities whole the day, were busy in taking their meals after reaching their encampments. In the fourth place, it was 8th of *Pob*, *Sudi* 3<sup>57</sup> (7<sup>th</sup> December 1705 CE os), the moon had set early as well and it was dark very early. Whatever might have happened, it was a miracle to escape through the siege of such a huge army, as per the magnanimous saying, 'Whom He protects, can be harmed by none.' and this boy, fighting and absconding, went towards the direction of Boor Majra and reached at Kotla Nihang Khan near Ropar. Bhai Gursa Singh Saini protected him and made available the medical treatment. Next day, he took with him Seva Singh, Takhan (carpenter) Sikh, at the nighttime, in a bullock-cart, he brought him at the house of Mai Poopan in the village of Dadhori. She treated Zorawar Singh earnestly. After his injuries were healed, Zorawar Singh moved to the house of Bhajan Das Uddasi.

Guru Jee got ready to move onward from Itmadpur. Staying at various places on his way, they reached at the prominent area called Naraina in Rajputana. After dismounting the horse, to test the Sikhs, he made his obeisance with his arrow at the mausoleum of Dadu Ram Bairagi. Bhai Daya Singh, with the permission of Khalsa, came forward and said, "Maharaj! may be you are our revered Guru, but your are *Tankhabiya*, the guilty." Guru Jee said, "Tell us, how we are *Tankhabiya*?" Bhai Sahib said, "*Ghareeb Niwaz*, you have said :

"Day and night, reminisce upon the Enlightening  
Radiance,

"As without the One Only, the mind should accept none  
as righteous.

"With the extreme divine love prevailing, revere not,  
not even errantly, the fasting and the worship at the  
graves, crematoriums and monasteries."

57. On 8<sup>th</sup> *Pob* it was 7<sup>th</sup> December 1705 CE os. It was *sudi* 2 and not *sudi* 3. For conversion we have used 8<sup>th</sup> *Pob*, since this is the popularly accepted date of the Battle of Chamkaur, though authors differ on the month as well as the year. On 7<sup>th</sup> December 1705 CE os the sun set at 5:26 pm and moon set about two hours later at 7:28 pm at Chamkaur Sahib.

“Except the Creator, believe in not anyone else.

“The One, who is unborn and indestructible, consider that the Supreme Lord.

“Now you have defied by paying obeisance with the arrow, consequently Khalsa has adjudged you as *Tankhabiya*.”

Guru Jee smiled and expounded, “Bhai Daya Singh, Khalsa has attained the perfect Khalsa spirit; no shortfall exist now.” The Satguru continued, “Come my Sikhs, I have been adjudged *Tankhabiya*, whatever punishment you want to levy, I will never disobey.” Then, at that time, Bhai Daya Singh *et al.* the five Sikhs imposed a fine of one hundred and twenty-five rupees. Satguru Jee asked the treasurer, “The money for this punishment, should be handed over.” On getting the order, the treasurer immediately handed over one hundred and twenty-five rupees to the Khalsa. The Khalsa passed over the money to the kitchen-hand for making the tents for the kitchen. Jait Ram’s disciples told the whole story to the Mahant of Dera. Jait Ram was astonished. Everybody wondered on the way the Guru has accepted the punishment (*Tankhab*) of his disciples.

#### **106. Here goes the tale of going to seminary of Mahant Jait Ram**

Mahant sent two of his disciples to find out who he was and where has he come from. Both of them gathered all sorts of information and went back and reported, “Maharaj! he is the tenth one occupying the throne of Baba Nanak and his name is Guru Gobind Singh.”

Mahant replied, “I have heard the name of Baba Nanak. He had come to this village of Naraina. His name, I have just heard today, let us go and have his *Darshan*. Let us go and have discussions with him.” All mendicants gathered around. Mahant Jait Ram took a tray full of sugar-bubbles. He put five rupees at top and took it to the place where Guru Jee was sitting under the shade of a tree. This tree was the same where once Nanak Jee had encamped. On reaching there, he paid his

obeisance. Satguru Jee welcomed him. Sitting adjoining, he said, "Baba Nanak Jee's throne was non-claimable. Maharaj! you have claimed the throne of Baba Nanak but are indulging in the battles," and then he quoted :

"Dadu ! abandon your claim and pass your days without contention,

"Many have indulged in vending in this retailing store."

Satguru Jee smiled on listening to this couplet of Bawa Dadu from Jait Ram. Guru Jee expounded, "Sant Jee, what you have said is precise. Understand, Fifth Guru Arjan Dev Jee faced lot of afflictions at Lahore and, at the end achieved martyrdom. Sixth Guru Jee suffered many, many years in the internment.

"Our father, Ninth Guru Jee, went to Delhi and, after facing many hardships, accepted the martyrdom. Compelled by the circumstances, I had to put my hand on the sword. So, Sant Jee, under such situations, there was no other way." Then Guru Jee pronounced this couplet :

"All modes of redressing a wrong, having failed,  
"Raising of sword is pious and just."

In addition to that, Guru Jee said, "If Maharaj Dadu Ram were alive today, he would announce this couplet like this,

"Dadu, contemplating upon the eventualities, must remember the time,

"If one throws bricks and brickbats, counter them with the stones."

With this couplet, Mahant Jait Ram was contented. Thereafter he requested, "Kindly don't get your meals prepared. We will do it." Guru Jee said, "Sant Jee ! we are ready to have food but we have a falcon, we need food for it too." Mahant Jait Ram comprehended the meaning and, with folded hands, said, "Where you have your food, the falcon too will have it." Guru Jee said, "Today,<sup>58</sup> in your house, our falcon too shall have vegetarian meal."

58. By implication the falcon used to have meat meal before, probably hunted birds.

Sant Jee went and brought millet for the falcon to eat. Preparations were made to move onward. Baba Jait Ram placed coins worth twenty-five rupees and bowed his head. Guru Jee jovially said, "Sant Jee, your *Darshan* is your offering for us, we do not have any need for this money. But if you so desire," after saying so, asked Dharam Singh to pick up the offering of Sant Jee, and then marched forward. Mahant Jait Ram came along with the Satguru for about a mile and during that time he asked, "Maharaj! to which place are you going?" Guru Jee replied, "We have no specific purpose of our own, we are just accompanying Emperor towards Hyderabad." In this respect he requested, "Kindly don't go to Hyderabad." Then he narrated what had transpired with him at the seminary of Madho Das. He told, "Maharaj, he has evil-spirits from the jungle under his control. He has laid down a beautiful bedstead. A mendicant goes there and is offered to sit on that respectfully. Then, later on, through the evil-spirits, the bed is toppled over.

"Observing the bedstead turned over, Bairagi makes fun of him by clapping his hands. Consequently, the visitor feels humiliated." Guru Jee said, "Jait Ram, we already know him. We met him at *Kankhal* (near Haridwar at the bank of Ganga). We will definitely go to his hermitage. We have some urgent business with him."(106)

### **107. Here goes the tale of the battle at Chataurgarh**

After taking leave of Jait Ram and passing through many towns, they reached the Emperor Bahadur Shah on *Baisakh* 5 *Samvat* 1765 (1<sup>st</sup> April 1708 CE os) and encamped near the Fort Chataurgarh. Next day, on Friday, Prince Zorawar Singh, along with about 25 people, came to see Fort Chataurgarh. There were seven doors, which led through crooked routes to go up the Fort. Every door had a *Turk* Guard. It was imposed since the time the Fort came under jurisdiction of Emperor Akbar that no non-Muslim would be allowed inside the place. At every gate, the guard checked them but they did not stop and the skirmishes with the spears and the swords were ensued.

The guard pressed Zorawar Singh not to insist to go up, as, "Since the Fort has come into the possession of Islamic rule, no non-Muslim has been allowed in this fort." Predestined influence invigorated and the mention of the word non-Muslim infuriated him. Bellowing the ovation of *Sat Sri Akal*, he mounted his horse and turned it towards the first door. Without pondering over the foolish guard got himself entangled with the young man. Sahib Zorawar Singh, fighting with one hundred to two hundred Turk-troops, achieved martyrdom. Instantly, the news reached Guru Jee. Guru Jee and Mata Sahib Kaur, the mother of Khalsa, Daya Singh and other Sikhs felt remorseful. As per the decorum, Satguru Jee mournfully arranged the cremation of the bodies of Sri Zorawar Singh and the other Sikhs. The Emperor felt very apologetic on hearing the news. They stayed there for a few days and then travelled forward and encamped at the bank of River Narbida.(107)

#### **108. Here goes the tale of Guru Jee's departure to Burhanpur**

As commanded by Guru Jee, Bhai Mann Singh *et al.*, a few Sikhs, came to the Bank of the river to collect some fodder for their horses. Some bickering was ensued with a farmer in the fields. The quarrel was enhanced. Just as Mann Singh was trying to pacify, some fidgety person shot a bullet and killed him. In the scuffle, three or four Sikhs were killed as well. At the end with the interference of a few prominent people the peace was stored. On learning about the episode, Guru Jee arranged the cremation of those Sikhs at the bank of Narbada River. Next day the Imperial Army marched ahead and reached the vicinity of Burhanpur. The Satguru told Bahadur Shah, "The mother of the elder son, Ajeet Singh, lives there with her grandson, Hatthi Singh, we will be with you after meeting them. And thus Guru Jee headed towards the town of Burhanpur. The people of the town received and paid their respects to Guru Jee overwhelmingly. The town was filled with all sorts of gaiety.

Mata Sunder Saroop Kaur, the mother of Sahibzada Ajeet

Singh, alongwith the grandson, Hatthi Singh came to Guru Jee and paid her obeisance. Mata Sunder Saroop Kaur looked around but did not see either the Elder Mata Jee, or the four Princes. Then she asked her younger sister-in-law, Mata Sahib Kauran. She narrated everything truthfully and, even her throat was choked. Mata Sunder Saroop Kaur felt mournful and expressed, "Whom shall I call my Ajeet Singh now? And, secondly, what would happen to my daughter-in-law, Tara Bai. You know the vow, which Tara Bai had taken at Anandpur, and, thirdly, my grandson, Hatthi Singh is of very tender age, what will happen to him?" After saying all this she felt her throat choking and a stream of tears started to roll down. Guru Jee went placid for a few moments, then looked all around at the congregation. His vision caught the sight of a young Sikh boy. He called him over and asked. "What is your name?" Responding, he told his name. His parents were sitting in the audience. He called them over and said, "From today your son has become my son."

On receiving the commandment, both, the Sikh and the Sikhni, with folded hands, said, "He is already your son, we have no objection." Guru Jee called the father of Tara Bai and married his girl to that Sikh. He blessed them both and gave the name of Ajeet Singh to that boy. Where there had spread the grief in the town of Burhanpur, there the happiness was extended. Mata Sunder Saroop Kaur accepted him as Ajeet Singh, and holding them both with the hands, she hugged them. Bibi Tara Bai, who had been drenched in sorrow, on the instance of Guru Jee, considered Ajeet Singh as the epitome of Ajeet Singh.(108)

### **109. Here goes the tale of going to the seminary of Loonia Sidh (Mendicant)**

On the other side of the River Tapti, a Sadhu-mendicant used to live. He was in his very advanced years. Hearing the news of the arrival of the Guru Jee, holding his supporting stick, he set out to have *Darshan* of Guru Jee. Previously, he had



visited Sri Dasmesh Jee in Patna when he was just a child. Madho Das Bairagi had stayed with him for three years after the demise of Auger Nath Yogi. This Sadhu was known as Loonia Sidh. He arrived and bowed his head to pay his obeisance. The Satguru took him from his arm and made him to sit on the bedstead next to him. Religious discussion was followed and Baba Loonia said, "Maharaj! kindly come, step into my hermitage and make it pious." Guru Jee smiled and expounded, "Respected Sant Jee, wherever a person of status like yours is seated, that place becomes virtuous." But Loonia Sikh insisted, "That abode belongs to you. Kindly do come and share with me whatever meagre victuals are available and, thus endow me contentment of mind." Guru Jee said, "Tomorrow morning's meal, we will have at your place," and then led him to the bank of the river. Next day, alongwith Bhai Daya Singh *et al.*, after crossing the river they reached the seminary of the Saint Sadhu Loonia enthusiastically. After taking his meal Guru Jee returned to Burhanpur. Through the same town, one day Bhai Bhupat Singh and Bhai Gulzar Singh arrived. After due obeisance they presented to the Satguru the letter written by Bhai Mani Singh. The Satguru opened it and, then, went through it.

After reading the letter, Satguru wrote, "Mani Singh! alongwith the Emperor we are proceeding towards Hyderabad. There is no specific time of return." On their request, Guru Jee despatched some prominent Sikhs to Sri Amritsar, Patna Sahib, Sri Damdama Sahib, etc. to look after those places. About two hundred fifty riders were kept with him as the fellow-riders. Next day he called Sunder Saroop Kaur and asked her to stay at Burhanpur with her daughter-in-law and grandson. On Monday, *Jeth* 19<sup>59</sup> *Samvat* 1765 (17<sup>th</sup> May 1708 CE os), he commanded to leave Burhanpur. To say farewell, Bhai Dharam Singh Nasaut, Kahan Singh Ratal, Bhai Bhika Bhukiya, *et al.* and the devotees of the towns of Bora Khera, Khandva, Khundiya, Biaut, Chapla, Matapur, Doyee, Phoriyan followed upto a

59. On Monday, it was *Jeth* 20 according to Punjab usage. We have done the conversion on the basis of Monday, and not *Jeth* 19.

quarter and a mile. Passing through many towns, at the end of the month of *Sawan*, alongwith all his army, encamped at Naded, at the bank of River Godavri.(109)

### **110. Here goes the tale of going to the Seminary of Madho Das at Naded**

On *Asu 3 Samvat 1765* (3<sup>rd</sup> September 1708 CE os), during the festival of eclipse of the sun, Guru Jee arrived at the Seminary of Madho Das Bairagi (ascetic), but Madho Das was not present at the Seminary. Guru Jee came across a superbly laid bedstead at the place. The Satguru looked at it, just smiled and said, "Daya Singh, this is the same bedstead, which was mentioned by Sant Jait Ram." Guru Jee, deliberating on the name of *Sri Maha Kal* (the Eternal Being), took his seat on the bedstead to wait for the arrival of Madho Das. The cook requested, "Maharaj! the sun is going to set, what is your command for preparing the meals?" Satguru said, "Bhai Sokha, we have come to see Bairagi. Whatever you find in his seminary, you go and cook." The cook said, "In the seminary there is one stag, one goat and one lamb. There are no other victuals available." As soon as they got the command, the Singhs slaughtered (*jhatkaye*) all of them and commenced cooking. The disciples of Bairagi raised a hue and cry. Singhs caught hold of a few and punished them and they all ran away to Bairagi. They narrated all what had happened at the seminary, which made Bairagi to fly in rage. He called the evil-spirits and told them to topple over the bed. But the bed had become steady like a rock. The evil-spirits reported to Bairagi, "Maharaj! what to talk of toppling over the bed,, it is difficult to see towards that direction. We have spent all our power. He is much powerful than us. Please go and see for yourself. He says, 'we have come to meet Madho Das and we will leave after meeting him.' You can go and see for yourself." On hearing of such circumstances from the spirits, Bairagi remembered that once his preceptor, Sant Guru Loonia had prophesised, "Madho Das, the time will come when such a Raj Yogi will come to your

seminary. He will take away your spiritual power, will adopt you as his disciple and endow you with more celestial power," He may be the same one." Contemplating as such, Madho Das headed towards his seminary.

He arrived and humbly stood before the bedstead. On seeing him there, Guru Jee smiled and expounded, "Madho Das, we have come to meet you. Where had you been?" With folded hands he humbly spoke, "Jee, *Ghareeb Niwaz*, I don't know about you. Where have you come from? If you knew me, you might have waited for me, why you have to kill these poor animals? This is a vegetarian residence." Madho Das we have met you before, at Rikhikes Haridwar. At that time you were with a group of mendicants and the leader of the party was Aughat Nath Yogi of the Nasik Hermitage." Bairagi looked up and said, "Maharaj, you are Guru Gobind Singh Jee whose father Guru Tegh Bahadur had gone to Delhi to sacrifice his head?" The Satguru said, "Yes, Madho Das I am the same one," and on hearing the word, 'yes' he put his head on the feet of Guru Jee and begged for pardon and, the Satguru, then, spoke, "You have said that this seminary belonged to the vegetarian mendicants, why have we killed these animals, and wanted me to eliminate your doubts. Madho Das, we have known all this and that is why we have killed the animals, otherwise we had no need to. I have come here to awaken you, otherwise I had no need to come here.

"See, by the killing of three or four animals, your seminary has been polluted but you don't know about the big seminary called Hind. Thousands of innocent victims are being annihilated everyday. I have come to your seminary to bring those into your attention." Madho Das was startled and said, "From the core of my heart I am your Banda, the slave. Kindly command me for any future action." Guru Jee smiled, looked towards Madho Das and said, "Sant Jee, to become a Banda and to obey somebody is full of intricacies. The one who sacrifices his mind, body and affluence on the command of ones master for his master." Now Madho Das was an other Madho Das with no possession of mind, body and affluence of his own and just became a humble person.

The Satguru repeated, "Madho Das! You have turned into a perfect Banda of the Guru. This is the portal of Nanak Jee, who-so-ever comes to this door, his life heretofore, morality and ethics, all are eliminated.." Once again Madho Das requested with folded hands, "Maharaj, from today I am left with no deficiency from any quarter. I have turned into a perfect Banda of your threshold." Bhai Daya Singh, sitting besides, said, "Maharaj, it is getting time for eve-song, the recitation of Sri Rehras Jee may be started." The recitation commenced. After the recitation the cauldron of sacred-pudding was prepared. After the supplication it was distributed. And the command to prepare to leave was passed.(110)

### **111. Here goes the tale of Madho Das becoming a Singh and Guru Jee getting stabbed with a dagger**

On the command of Guru Jee, Madho Das called Hari Das Dakhani and handed over the seminary to him, and himself came to the place of Guru Jee. The next day early in the morning, the bards commenced the recitation of Sri Asa Dee Vaar. It followed the exposition of one hymn from *Sri Granth Sahib*. Then the supplication was submitted and victory ovation was pronounced. Newly prepared sacred pudding was distributed and, today, Bairagi was given the second helping of the *persad*. Bhai Daya Singh told Madho Das, "Sant Jee, get ready, you are going to partake *Amrit*." Through his own auspicious hands, Guru Jee gave him a comb, *Karra* the steel-bangle, and *Kachehara*, the underwear. By putting a small turban called *Keski* on his head, from a Bairagi transformed him into a Singh. After changing Madho and adoring *Siri Sahib*, the sword and holding a spear, he bowed his head to pay obeisance and stood erect in front of Guru Jee. Taking him along Guru Jee, accompanied by Bhai Daya Singh and other Sikhs, adorned him to become a Singh by enabling him to partake of the *Amrit* of the double-edged sword through his own auspicious hands. Guru Jee, auspiciously changed his name from Madho Das to Banda Singh. The Sikhs thundered with the ovations of *Sat Siri Akal*.

The news arrived from the other side that a bridge had been constructed on the river Ban Ganga but Guru Jee kept his residence in Naded. The Imperial army, after crossing the river on *Assu* 25 in *Samvat* 1765 (25<sup>th</sup> September 1708 CE os) crossed the river and came towards the direction of Hyderabad. Getting the news of Guru Jee's stay in Naded for over a month, the congregations thronged to that place for *Darshan* like the clouds in the rainy season. During the same time *Naik* (hero) Bhagwant Singh Bangeshri, who was *Paanch Hazari*, commanding five thousand troops and leader of the topmost squadron among the sixteen squadrons, arrived at Naded for *Darshan* of Guru Jee, along with his brothers Bhai Koir Singh, Baaz Singh *et al.* and many other companions. Satguru welcomed them affectionately and arranged for their stay in Naded. On *Kartik sudi* 3 *Samvat* 1765 (5<sup>th</sup> October 1708 CE os) Banda Singh was appointed as Jathedar of the Panth. He was assigned to accompany the squadron of Bangeshri and told to proceed towards Punjab. Five discerning Sikhs, Bhai Bhagwant Singh, Koir Singh, Baaz Singh, Binod Singh and Kahan Singh were asked to accompany him. Guru Jee pronounced, "Banda Singh! Whenever you face some calamity, you get these five to present supplication. Guru will be at your side." And thus the squadron of Naik Bhagwant Singh departed from Naded towards Dakhan, the South.

Satguru had despatched him towards Punjab after giving him a sword in a baldric, one gold-coin, five arrows and one *Nishan Sahib* the Khalsa Flag. After the squadron had left and the recitation of *Rehras* Jee was complete, the two Pathans came. They used to visit the place previously as well. They both bowed to make their obeisance and took their seats near the bedstead. Guru Jee gave them *persad* and asked about their welfare. While talking with Guru Jee, two watches of the night passed. From among these two, Bashal Beg came out of the tent. The other one, Jamshaid Khan kept sitting near Guru Jee. Lakha Singh was not at the guard at the time. The Pathan, who was still sitting near the bedstead found a suitable time and attacked Guru Jee twice with a dagger and tried to run away.

The guard Lakha Singh reached the place and hit the Pathan who was running away and cut him into two. The second one was successful in slipping away in the dark. Lakha Singh shouted and awoke Bhai Daya Singh and other Sikhs. They came and saw Guru Jee. The bedstead was drenched in the blood. On seeing the wound, the Khalsas were drowned in grief and expressed, "Maharaj! what has the destiny caused?"

Guru Jee responded them, "Bhai Sikho, it all transpires under the will of *Maha Kal* Jee. The destiny is writ, it cannot be obliterated." The night passed by and in the day a (lay) surgeon was called. After treating the wounds; ointments and the bandages were applied. The Satguru looked towards the Khalsa and pronounced, "Bhai Sikho! the final moment is approaching. We have to go to the abode of Nirankar, the Formless One. To which all the saints and the incarnations have gone." (111)

## **112. Here goes the tale of Guru Jee's journey to the heavens**

The Sikhs looked at Guru Jee. Due to excessive bleeding, the body had become very weak. Getting desperate, the Sikhs requested, "Maharaj, under whose guidance you are going to leave us? Kindly enlighten us." Satguru spoke very politely, "We have created this Panth with the command of Sri Akal Purkh, the God Almighty. He will always be its protector and guard it during all difficulties. I have directly assigned you to Him and He guards the ones who seek His protection." Guru Jee asked Daya Singh, "Bhai Sikha, go and fetch *Sri Granth Jee*, we have to endow Guruship." On getting the command, Bhai Daya Singh brought *Sri Granth Jee* and auspiciously opened and displayed it. One Sikh prepared the *persad* and placed it on a stool nearby. After the supplication, Satguru Jee prepared to pass on Guruship. Guru Sahib took five paise, the coins and a coconut in his hand. Sat on the bedstead and asked Daya Singh, "Place them in front of *Sri Granth Jee*." and expounded :

"With the directive of the Almighty, initiated is the Panth,  
"All the Sikhs are decreed to acknowledge Granth as  
Guru,

“Believing in Khalsa, epitomises the Guru as corporeal,  
“Sikhs desirous to achieve me, (may) search in them.”

And in addition Satguru through his auspicious voice pronounced this *Shabd*:

“I sing the *Keertan* of the praises of the Lord, Har, Har,  
“My struggle is ended, I have found peace and  
tranquility. All my wanderings have ceased,  
“Now, I have obtained the state of eternal life,  
“The Primal Lord, the Architect of Destiny, has come  
into my conscious mind, I seek sanctuary of Saints.”

(*Maru M. 5*)

Thereafter the bards started performing *Keertan*. Then the supplicant presented the entreaty followed by the handing out of *persad*. On the endowment of Guruship to *Sri Granth Jee*, festivities were undertaken. All the poor, mendicants, Brahmin-Priests took part. No efforts were spared. The news of the fatal attack on Guru Jee spread in all the directions. The Sikh congregations commenced to arrive from the four corners of the country. Mata Sahib Kauran, drenched in grief kept sitting at the feet of her consort. The Satguru comforted her and softly spoke, “Remember, I have put Khalsa in your lap and you are the mother of Sarbat, the whole, Khalsa. This body of five elements is transitory, it is not imperishable and one day it has to pass away; some go early some later. Father Guru Jee has elucidated:

“Whatever has been created shall be destroyed; every  
one shall perish, today or tomorrow.

“O Nanak, sing the Glorious Praises of the Lord, and  
give up all other entanglements.”

In addition, Satguru Jee said, “Daya Singh! we have received the summons from *Sri Mahan Kaal*. You have to keep patience. We are departing for His abode:

“*Vaheguru Jee Kaa Khalsa,*

“*Vaheguru Jee Kee Fateh.*”

Thus, exclaiming the victory ovation for the Khalsa, after expending a life-span of forty-six years, nine months and fourteen days<sup>60</sup>, on *Kartik sudi 5 Samvat 1765* (7<sup>th</sup> October 1708 CE os), adhering to the exalted edict:

“As water comes to blend with water,  
“His light blends into the Light,”

The light merged into the supreme Light. Sitting close by, Mata Jee and other Sikhs started wailing. Bhai Daya Singh tried to console everybody. A pyre was erected for the Satguru. Guru Jee's body was bathed, was adorned with the arms, and placed on the pyre, which was ignited. After the recitation of Sohila (the eve-song), the supplication was presented and then, *persad* was distributed. The entire rites were completed before the sunrise. In the seminary, recitation of *Sri Guru Granth Jee* was commenced. From Burhanpur, Sunder Saroop Kaur, alongwith the adopted Sahibzada Ajeet Singh, arrived at Naded. After due condolences, Bhai Daya Singh consoled them all. On the Tenth-day, Saturday, *Kartik sudi* 14<sup>61</sup> (16<sup>th</sup> October 1708 CE os), the recitation in honour of Guru Jee, was completed. It was followed by the custom of tying-the-turban; Bhai Daya Singh tied the turban on the head of Sahib Ajeet Singh. Then final prayer was performed and *persad* was distributed.(112)

Thus is completed the book of *Guru kian Saakhian*, through the benevolence of the Satguru, with begging for forgiveness for any errors and omissions, fifteenth of Jeth Samvat 1847 (25<sup>th</sup> May 1790 CE Gregorian) at the town of Bhadsaun in the territory of Thanesar.

#### AUSPICIOUSLY COMPLETED

Transliterated from Bhatt Akhri to Gurmukhi, *Phagun sudi* 10, Samvat 1925 (21<sup>st</sup> February 1869 CE Gregorian) by Bhatt Chaju Singh Kaushish, resident of Bhadsaun, in the territory of Thanesar (Adapted into English by Pritpal Singh Bindra: December 02, 2002 CE).

60. Here, again, the author simply added 9 days to Thursday and to *Katik sudi* 5 to arrive at Saturday and *Katik sudi* 14. This year *Kartik sudi* 7 was on two days - Oct 9 and Oct 10. It was *Kartik sudi* 13 on Saturday of the Tenth-day rites. We have given the date 16<sup>th</sup> October 1708 CE os on the basis of Saturday, and not on the basis of *Kartik sudi* 14—the author's last mistake in dates in the *Saakhian*.

61. *Ibid.*



## APPENDIX-I

### Part of the text of letter to Mr Des Raj Narang of Delhi

*Bhatt Vabis and Guru Kian Sakbian*

Everything written in *Bhatt Vabis* cannot be relied upon one hundred per cent. The entries depended upon hearsay and second-hand information as Prof. Piara Singh correctly points out in the introduction to the book :

“ਇਹ ਪੁਸਤਕ ਸਰਲ ਵਾਰਤਕ ਵਿਚ ਹੈ ਤੇ ਕਰਤਾ ਨੇ ਹਰ ਘਟਨਾ ਨੂੰ ਸਿੱਧੇ-ਸਾਧੇ ਤਰੀਕੇ ਨਾਲ ਦੱਸ ਕੇ ਸੰਮਤ ਤੇ ਮਿਤੀ ਦੇਣ ਦਾ ਜਤਨ ਕੀਤਾ ਹੈ ਜੈਸਾ ਕਿ ਉਸ ਨੂੰ ਭੱਟ ਵਹੀਆਂ ਵਿੱਚੋਂ ਮਿਲਿਆ (ਇਨ੍ਹਾਂ ਸੰਮਤਾਂ ਮਿਤੀਆਂ ਵਿਚ ਕੋਈ ਉਕਾਈ ਵੀ ਹੋ ਸਕਦੀ ਹੈ, ਇਨ੍ਹਾਂ ਨੂੰ ਇਕ ਦਮ ਪ੍ਰਮਾਣਿਕ ਮੰਨ ਲੈਣਾ ਵੀ ਠੀਕ ਨਹੀਂ।— ਸਾਡਾ ਇਹ ਦੱਸਣ ਦਾ ਭਾਵ ਇਹ ਹੈ ਕਿ ਭੱਟ ਵਹੀਆਂ ਦਾ ਸੋਮਾ ਵਧੇਰੇ ਸਰੋਤ-ਗਿਆਨ ਸੀ, ਜੇ ਕਿਤੇ ਕਿਸੇ ਨੇ ਗਲਤ ਦੱਸ ਦਿੱਤਾ ਤਾਂ ਇਹ ਉਵੇਂ ਜਿਵੇਂ ਰਿਕਾਰਡ ਹੋ ਗਿਆ...। ਇਹ ਤਾਂ ਕੇਵਲ ਆਪਣੀ ਜਜਮਾਨੀ ਪ੍ਰੋਹਤੀ ਚਲਾਉਣ ਲਈ ਕੁਝ ਯਾਦਦਾਸ਼ਤਾਂ ਵਹੀਆਂ ਵਿਚ ਲਿੱਖ ਛਡਦੇ ਸਨ”

(ਭੂਮਿਕਾ, ਪੰਨਾ 35)

The following example casts doubt on the genuineness of the entries :

“ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਜੀ ਮਹਲ ਛਟਾ ਤਾਉ ਗੁਰੂ ਪ੍ਰਿਥੀਚੰਦ ਕੀ ਮੁਕਾਣ ਦੇਣ.... ਗੁਰੂ ਮੇਹਰਬਾਨ ਕੇ ਘਰ ਆਏ, ਸਾਲ ਸੋਲਾਂ ਸੈ ਸਤੱਤਰ ਪੋਖ ਪ੍ਰਵਿਸ਼ਟੇ ਅਠਾਈ, ਦਿਹੰ ਸ਼ੁਕਰਵਾਰ ਕੋ।’ (ਗੁਰੂ ਕੀਆਂ ਸਾਖੀਆਂ, ਭੱਟ ਵਹੀ ਮੁਲਤਾਨੀ ਸਿੰਧੀ ਖਾਤਾ ਜਲ੍ਹਾਨੇ ਕਾ, ਪੰਨਾ 31)

The entry gives weekday as Friday on 28<sup>th</sup> Poh 1677 Bikrami, when in fact it was Tuesday. Whenever weekday in a date differs from the correct weekday by more than 1 day then most likely the date is spurious. It also casts doubt on the event itself, whether it actually took place or not.

We have been told by historians that Guru Har Rai's elder son Ram Rai performed miracles at Aurangzeb's court, and misinterpreted Guru Nanak's *bani*. Because of this Guru Har

Rai Jee forbade his son to return to Kiratpur, and never saw him again. But the *Bhat Vahi* says :

“ਗੁਰੂ ਰਾਮ ਰਾਇ ਬੇਟਾ ਗੁਰੂ ਹਰਿ ਰਾਇ ਜੀ ਮਹਲ ਸੱਤਮੇਂ ਕਾ,.... ਗੁਰੂ ਜੀ ਕਾ ਬਚਨ ਪਾਇ-ਨਗਰ ਲਵਪੁਰੀ ਸੇ ਦੀਵਾਨ ਦਰਘਾ ਮੱਲ ਕੇ ਗੈਲ ਕੀਰਤਪੁਰ ਆਏ ।”  
(ਭੱਟ ਵਹੀ ਤਲਉਂਢਾ ਪਰਗਨਾ ਜੀਂਦ)

Again we know that the eighth Guru Sri Guru Harkrishan Jee **did not see Aurangzeb** in Delhi. But the *Bhat Vahi* says :

“ਗੁਰੂ ਹਰਿ ਕ੍ਰਿਸ਼ਨ ਜੀ ਮਹਲ ਅੱਠਮਾਂ ਬੇਟਾ ਗੁਰੂ ਹਰਿ ਰਾਇ ਜੀ ਕਾ.... ਸਾਲ ਸਤਰਾਂ ਸੈ ਇਕੀਸ ਚੇਤਰ ਮਾਸੇ ਸ਼ੁਕਲਾ ਪੱਖੇ ਥਿਤ ਨਾਮੀ ਗੁਰੂਵਾਰ ਕੇ ਦਿਹੂੰ ਸਵਾ ਪਹਿਰ ਦਿਨ ਚਢੇ ਪਾਲਕੀ ਤੇ ਸਵਾਰ ਹੋਇ ਦਿਹਲੀ ਬਾਦਸ਼ਾਹੀ ਦਰਬਾਰ ਮੇਂ ਆਏ । ਗੈਲੇ ਗੁਰੂ ਰਾਮ ਰਾਇ ਜੀ—ਆਏ ।”  
(ਭੱਟ ਵਹੀ ਤਲਉਂਢਾ ਪਰਗਨਾ ਜੀਂਦ)

The date given in the above is Thursday, *Chet sudi* 9, 1721 Bikrami. But it was Friday on that date and not Thursday.

“ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਮਹਲ ਨਾਮਾਂ ਕੋ ਰਾਮ ਧਮਧਾਨ ਪਰਗਨਾਂ ਬਾਂਗਰ ਸੇ ਆਲਮ ਖਾਨ ਰੁਹੇਲੇ ਕਾ ਸ਼ਾਹੀ ਹੁਕਮ ਗੈਲ ਦਿਹਲੀ ਕੋ ਲੈ ਆਇਆ । ਸਾਲ ਸਤਰਾਂ ਸੈ ਬਾਈਸ ਕਾਰਤਕ ਮਾਸੇ ਸ਼ੁਕਲਾ ਪੱਖੇ ਗਿਆਰਸ ਕੋ । (ਭੱਟ ਵਹੀ ਜਾਦਵਬੰਸੀਆਂ ਕੀ)

The Julian calendar date for the above is 8<sup>th</sup> November, 1665

“ਸੰਮਤ ਸਤਰਾਂ ਸੈ ਬਾਈਸ ਕ੍ਰਿਸ਼ਨਾ ਪੱਖੇ ਪੋਖ ਮਾਸ ਕੀ ਪੰਚਮੀ ਕੋ ਗੁਰੂ ਜੀ ਦੋ ਮਾਸ ਤੀਨ ਦਿਹੂੰ ਬੰਦੀਵਾਨ ਰਹਿ ਕੇ ਬੰਦੀਖਾਨੇ ਸੇ ਬਾਹਰ ਰਾਣੀ ਪੁਸ਼ਪਾ ਦੇਵੀ ਕੇ ਗ੍ਰਿਹ ਮੇਂ ਆਇ ਗਏ ।”  
(ਗੁਰੂ ਕੀਆਂ ਸਾਖੀਆਂ, ਪੰਨਾ 74)

The Julian calendar date for the above is 16<sup>th</sup> December 1665.

Obviously it is not 2 months and 3 days from 8<sup>th</sup> November 1665 to 16<sup>th</sup> December 1665. This period of 2 months and 3 days is also mentioned in *Bhat Vahi* entry quoted on p. 58 of the book *Guru Tegh Bahadur* by Dr. Fauja Singh; but—the date of release is given as *sambat satrai sai baais krishna pakhe Pokh mas ki Ekam ko bandhan mukt bue*. This date corresponds to 13<sup>th</sup> December 1665 Julian. Which of the above two is reliable? The difference is only 3 days between these two dates, yet it proves that *Bhat Vahi* recorders' sources were secondary.

### **Birthday of Guru Gobind Singh Sahib**

I do not agree to the date given by you in spite of the apparently 'convincing' arguments mainly based on *Bhat Vahi*

entries provided by you. Even author of *Guru Kian Saakhian* believes in 23<sup>rd</sup> Poh as the date of birth of Guru Jee. This can be inferred from the age of Guru Jee as given by him.

“ਇਸ ਤਰ੍ਹਾਂ ਸਰਬਤ ਖਾਲਸੇ ਥੀਂ ਫਤੇ ਗਜਾਇ ਛਿਤਾਲੀ ਬਰਖ ਨੋਂ ਮਹੀਨੇ ਚੌਦਾਂ ਦਿਵਸ ਆਰਬਲਾ ਭੋਗ ਸੰਮਤ ਸਤਰਾਂ ਸੈ ਪੈਂਸਠ ਕਾਰਤਕ ਸੁਦੀ ਪੰਚਮੀਂ ਕੇ ਦਿਹੂੰ,

ਜਿਉਂ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ॥ ਤਿਉਂ ਜੋਤੀ ਸੰਗ ਜੋਤਿ ਸਮਾਨਾ॥

ਕੇ ਮਹਾਂ ਵਾਕ ਅਨੁਸਾਰ ਨਿਰੰਕਾਰ ਕੀ ਜੋਤ ਮੇਂ ਜੋਤਿ ਸਮਾਇ ਗਈ।”

(ਗੁਰੂ ਕੀਆਂ ਸਾਖੀਆਂ, ਪੰਨੇ 201-202)

The author gives *Poh sudi 7*, 1718 Bikrami as the date of birth of Guru Gobind Singh Jee, but on page 201 he gives the **age of Guru Jee** at the time of his passing away as **46 years, 9 months and 14 days**. Now let us examine the mutual compatibility of these two dates.

- Age of Guru Jee according to the lunar Bikrami calendar based on birth and *jyoti-jot* dates as given in the above book :

<i>Jyoti-Jot</i>	1765 <i>Katik sudi 5</i>
Birth	1718 <i>Poh sudi 7</i>
Age	46 years, 9 months and 28 days

- Age according to solar Bikrami calendar :

<i>Jyoti-Jot</i>	1765 <i>Katik 7</i>
Birth	1718 <i>Poh 19</i>
Age	46 years, 9 months and 18 days

- Age according to English Calendar (Julian) using corresponding dates :

<i>Jyoti-Jot</i>	1708 October 7 CE os
Birth	1661 December 18 CE os
Age	46 years, 9 months and 20 days

As can be seen the age given by Kaushish does not agree with any of the above. Then how did Kaushish arrive at the 46 years, 9 months and 14 days as being the age of Guru Jee?

**The answer is this :**

He used 23<sup>rd</sup> *Poh* and not 19<sup>th</sup> *Poh* as the *parvishta* of birth. The calculation is as under :

<i>Jyoti-Jot</i>	1765 <i>Katik</i> 7
Birth	1718 <i>Pob</i> 23
Age	46 years, 9 months and 14 days

Obviously Kaushish must have believed in the correctness of 23<sup>rd</sup> *Pob*. Now *Pob sudi* 7 and 23<sup>rd</sup> *Pob* are on the same day only in 1723 Bikrami during the period of 1718-23 Bikrami. **This takes us again to 23<sup>rd</sup> *Pob* 1723 Bikrami as the correct date of birth of Guru Jee.**

Even if we believe that 1718 Bikrami was the year of birth, Giani Gian Singh gives Sunday as the day of birth. It was Sunday on 23<sup>rd</sup> *Pob* in that year. Either way 23<sup>rd</sup> *Pob* is correct. (Here I was discussing which date was correct for celebration, according to the Nanakshahi Calendar, of the *Parkash Purv* of Guru Gobind Singh Sahib).

In his book *Guru Tegh Bahadur* Prof. Harbans Singh draws extensively from the *Bhat Vahi* entries to trace the journeys of Guru Tegh Bahadur Jee and other events related to his life. Yet he agrees with the date of 22<sup>nd</sup> December 1666 CE os.

(*Guru Tegh Bahadur* by Harbans Singh, p. 73,  
published by Sterling Publishers Jalandhar)

### Start of formal education of Guru Gobind Singh Sahib

According to Giani Gian Singh, formal education was started on *Magh sudi* 5, 1730 *Bikrami*, at the age of seven. This means that Guru Jee was born in 1723 Bikrami. This date corresponds to 1<sup>st</sup> February 1674 CE os. Guru Nanak Dev Jee was also taken to the *Pandha* at the age of seven.

ਸੰ: 1730 ਬਿ: ਮਾਘ ਸੁਦੀ 5 ਨੂੰ ਭਾਈ ਸਾਹਿਬ ਚੰਦ ਗ੍ਰੰਥੀ ਪਾਸ ਜਿਸ ਦਿਨ ਗੁਰਮੁਖੀ ਵਿੱਦਿਆ ਪੜ੍ਹਨ ਦਾ ਅਰੰਭ ਕਰਾਯਾ ਬੜਾ ਕੜਾਹ ਪ੍ਰਸ਼ਾਦ ਵੰਡਿਆ।

(ਗਿਆਨੀ ਗਿਆਨ ਸਿੰਘ, ਤਵਾਰੀਖ ਗੁਰੂ ਖਾਲਸਾ, ਪੰਨਾ 713)

ਜਬ ਨਾਨਕ ਜੀ ਬਰਸਾਂ ਸਤਾਂ ਕਾ ਹੋਯਾ ਤਬ ਕਾਲੂ ਕਹਜਾ ਨਾਨਕ ਤੈਨੂੰ ਪਾਧੇ ਦੇ ਪਾਇਦੇ ਹਾਂ॥ (ਜਨਮ ਸਾਖੀ ਬਾਬੇ ਨਾਨਕ ਜੀ ਕੀ, ਪੰਨਾ 10, ਛਪੀ ਲਾਹੌਰ ਸੰਨ 1874 ਈ:)

ਤਬ ਬਾਬਾ ਬਰਸਾ ਸਤਾ ਦਾ ਹੋਆ॥

ਤਬ ਪਿਤਾ ਕਾਲੂ ਕਹਿਆ ਬਚਾ ਨਾਨਕ ਤੂੰ ਪੜ॥

ਤਬ ਬਾਬੇ ਨਾਨਕ ਕੋ ਪਾਧੇ ਪਾਸਿ ਲੈ ਗਇਆ॥

(B40 ਜਨਮ ਸਾਖੀ, ਪੰਨਾ 37—ਸੰਪਾਦਕ ਪਿਆਰ ਸਿੰਘ)

### Age of Dharma Karma

“ਜਬ ਹਮ ਧਰਮ ਕਰਮ ਮੋ ਆਏ ॥ ਦੇਵ ਲੋਕ ਤਬ ਪਿਤਾ ਸਿਧਾਏ ॥”

(ਬਚਿਤ੍ਰ ਨਾਟਕ - ਸਪਤਮੇ ਧਿਆਇ)

ਜਬ ਬਾਬਾ ਨਾਨਕੁ ਬਰਸਾ ਨਵਾ ਕਾ ਹੋਆ ॥ ਤਬ ਜੰਝੂ ਪਾਇਆ ॥

(B40 ਜਨਮ ਸਾਖੀ, ਪੰ: 40 - ਸੰਪਾਦਕ ਪਿਆਰ ਸਿੰਘ)

(ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਜੰਸੇਮਬੋਲ 92 \f “GurbaniLipi” \s 11.5)U ਸਵੀਕਾਰ ਨਹੀਂ ਕੀਤਾ ਸੀ)

“In the fifth year or eighth year from conception Upnayan ceremony for a Brahmin, in eleventh or twelfth year for Kshatriya,... should be performed. – For seeker of wealth in the sixth year, of education in the seventh year, of all things in the eighth, and of power in the ninth year, Upnayan should be performed”

(Dharamsindu (Sanskrit), Bhasba translation, p. 324,

Khemraj Shri Krishandas Publishers, Bombay)

If we take age of Dharam Karma as 9 years then again Guru Gobind Singh Jee's birth date works to 1723 Bikrami.

**I am of the opinion that Guru Jee's birth date is 23<sup>rd</sup> Poh 1723 Bikarami, corresponding to 22<sup>nd</sup> December 1666 CE os.**

—Pal Singh Purewal

### Additional notes :

It has been mentioned time and again in history books, and in Gurdwaras by preachers that Guru Gobind Singh Sahib was about 9 years old at the time of martyrdom of Guru Tegh Bahadur Sahib. If we accept the year of 1661 CE os as the year of birth of Guru Gobind Singh Sahib then he would be approximately fourteen years old at that time. It is true that Guru Jee's age is mentioned by Persian chroniclers as fifteen years at the time of martyrdom of the ninth Guru, but some dates and 'facts' given by those chroniclers are very wrong and leave the reader in confusion.

Dr Ganda Singh in his *Mukhtasir Nanakshahi Jantri* (Urdu) gives the date of birth of Guru Sahib as 1<sup>st</sup> Magh 1725 Bikrami (Poh Sudi 7), 29<sup>th</sup> December, 1668 CE os. This makes Guru Jee's age as 7 years at the time of Martyrdom of Guru Tegh Bahadur Sahib. The same Dr Ganda Singh as joint author with Principal Teja Singh in *Sikh Itihas* (Punjabi) gives 26<sup>th</sup>

December 1666 CE os as the date of birth. Even if we consider that 26<sup>th</sup> December is misprint for 22<sup>nd</sup> December, but what about the other date of 1668 CE os?

Some authors quote Bhai Chaupa Singh male nanny during childhood of Guru Sahib, according to whom Guru Jee was born on *Poh sudi 7*, 1718 Bikrami, Sunday, *Dhanishtha nakshatra*. It was not Sunday on *Poh sudi 7*, 1718 BK; it was Wednesday. According to Swamikannu Pillai, if the weekday is out by more than 1 day, the date may be rejected as spurious. *Dhanishtha* is 23<sup>rd</sup> *nakshatra* in the Indian Zodiac. On *Poh Sudi 7*, 1718 BK it was *Uttra Bhadrapad* (26<sup>th</sup> *nakshatra*) up to 4:23 p.m. and after that *Revti* (27<sup>th</sup> *nakshatra*). *Dhanishtha nakshatra* was on *Poh sudi 4*, Sunday, 15<sup>th</sup> December 1661 CE os, and not on *Poh Sudi 7*. It can be seen that there is conflict between the various elements of the date as given. On day of *Poh sudi 7* in any year it is either *Purva Bhadarpada*, or *Uttra Bhadrapada* or *Revti nakshatra*. Readers may verify this by looking up in any Jantri for any year. All this casts doubt on the authenticity of this date.

I am not an historian, but historians have to consider the above before deciding which is the correct date of birth of Guru Sahib, 23<sup>rd</sup> *Poh* 1723 BK or 19<sup>th</sup> *Poh* 1718 BK. In Nanakshahi Calendar we have fixed 23<sup>rd</sup> *Poh*, January 5 (Gregorian). If the Panth ever decides on 19<sup>th</sup> *Poh*, 1718 BK date, then 19<sup>th</sup> *Poh* will always occur on January 1, in Nanakshahi Calendar. I had this in mind when planning the Nanakshahi Calendar.

## APPENDIX-II

### **Notes and Comments by Pal Singh Purewal, author 'Jantri 500 Years', and Nanakshahi Calendar.**

OS in the date designation means 'old style' Julian calendar which was in use in England and colonies upto 2<sup>nd</sup> September 1752 CE os (Common Era). In some European countries the reformed Julian calendar called Gregorian calendar had been in use since October 1582 CE os. On 3<sup>rd</sup> September 1752 os Julian, the date of the Gregorian calendar was 14<sup>th</sup> September. England and colonies switched over to the Gregorian calendar on that date. This is the calendar which is used, now a days, most commonly throughout the world along with the local calendars. All converted dates from the Bikrami dates given in this book are of the old style Julian calendar. I have followed the practice adopted by most Indian historians who give the dates up to 2<sup>nd</sup> September 1752 CE os in old style Julian calendar designation.

The dates given in *Guru Kian Saakhian* are of the Bikrami Calendar. The dates are given sometimes in *parvishte* of the solar month, but more often in the *sudi-vadi* system of the lunar Bikrami Calendar. Quite frequently the weekday is also given with the date. When a date contains weekday as well, then its accuracy can also be checked along with conversion. If the actual weekday differs from the given by more than one day then the date is suspect and may be rejected as spurious.

#### ***Parvishte***

The day in Hindu astronomy is defined as from sunrise to sunrise, i.e. the day starts at local sunrise and not at previous midnight, and continues until next sunrise and does not change

at the following midnight. The beginning of the month (day 1) is on the day of the *sankranti* (*sangrand*) when the sun crosses over from one sign (*rasi*) to the next of the Indian zodiac. 'Sunrise to sunrise' rule applies in Punjab for determination of the beginning of the month. This means that the month in Punjab begins on the day of the *sankranti* irrespective of the fact whether *sankranti* takes place during the daytime or the following night. However, in South India the rule is different for the beginning of a solar month. It is like this—if the *sankranti* occurs before sunset, the new month begins on the day of the *sankranti*, otherwise it begins on the next day. An example of the application of this rule is the conversion of date of Vaisakhi of 1756 Bikrami (1699 Julian) resulting in two different dates. The *sankranti* of that Vaisakh occurred on 29<sup>th</sup> March at 9:06 p.m. which time was after sunset. According to the Punjab rule the month of Vaisakh started on the same day, while according to the south India rule it started on the next day i.e. 30<sup>th</sup> March. Swamikannu Pillai in his Indian Ephemeris has used the South Indian rule for all the solar dates. Dr. Ganda Singh and most other historians have been using Indian Ephemeris for date conversions. So far solar dates of the Bikrami Era are concerned the dates converted using this work would be out by one day in almost half the cases because in such cases the time of *sankranti* would have been after sunset. This is the reason why 30<sup>th</sup> March 1699 is not the correct date for Vaisakhi in Punjab that year, the correct date being 29<sup>th</sup> March. If Dr. Ganda Singh had cared to read the introduction given by Swamipillai in his work, he would not have made this mistake and a wrong date would not have been popularized.

### **Lunar Dates (*Sudis* and *Vadis*)**

The lunar month is from new moon to new moon or full moon to full moon. The mean length of the lunar month is 29.530589 days. The month is divided into 30 *tithis* (lunar days). Each *tithi* is completed as the moon advances over the sun by 12 degrees. The *tithi* current at local sunrise is assigned to that day.



The *sudi paksh* is the fortnight of the bright half of the lunar month, when the moon waxes from the crescent shape to the full. The *tithis* in this paksha are designated as *sudi* 1 to *sudi* 15. The *vadi* dates are of the dark half of the lunar month when after full moon (*pooranmasbi*) it starts waning and in a fortnight the moon is not visible at all, which day is called new moon (*amavasya*). The *tithis* in this *paksh* are designated as *vadi* 1 to *vadi* 15, though the almanacs (*panchangas*) show *vadi* 15 as *vadi* 30 to designate the end of the named lunar month. There are 15 *sudis* in the bright *paksha* and 15 *vadis* in the dark *paksha*. Since moon's motion in its orbit is not uniform, it covers 12 degrees (1 *tithi*) sometimes in less than a day and sometimes in more than a day. This occasionally causes two consecutive *tithis* to occur on the same day or the same *tithi* to occur on two consecutive days.

The lunar year consists of 12 lunar months with the same name as those of the solar months. The year being 354.367 days long is shorter than the solar year by about 11 days. This makes any given *tithi* to occur 11 days sooner in the solar calendar next year. To keep the lunar calendar in step with the solar calendar an extra lunar month is added to the lunar year every third or 4<sup>th</sup> year to make up this deficiency. In that year the lunar year has 13 months. This extra month is called *adbika*, intercalary, *ashudha*, *laund* or *malmas*. There are 7 *malmasas* in 19 solar years, so that approximately 235 lunar months are equal to 228 solar months. Usually religious celebrations are not performed in the *malmas*, because this month is considered *ashudha* or impure. It is interesting to note that none of the dates given in the *Sakbian* belongs to a *malmas*.